AMERICAN INSTITUTE OF VEDIC STUDIES
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American Institute of Vedic Studies
Ayurvedic Healing Correspondence Course
For Health Care Professionals

PART II. THE PRINCIPLES OF AYURVEDA CONTINUED

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PART II. LESSON 1

CONSTITUTIONAL EXAMINATION

The most important factor in Ayurveda is "the determination of individual constitution" (Prakriti Pariksha). Once we have learned the basic principles of Ayurvedic anatomy and physiology, we have the background to recognize the different conditions of the Doshas in different individuals.

Even if we cannot diagnose all diseases in detail, if we can ascertain the basic constitution, we can still function as effective health educators and establish an appropriate life-regimen for our clients. We can prescribe the proper diet, general herbs, oils, massage and other safe, but effective treatments.

According to Ayurveda, the superior physician is one who can recognize the Doshas in their various states, not necessarily one who knows how to diagnose many diseases. While the former knowledge gives us the knowledge of the life-force and how to balance it, the latter gets us caught in the disease as the primary factor and ceases to be holistic. While Western medicine is more concerned with classifying the disease, Ayurveda aims at understanding the life-force beneath it and learning to work with it.

THE SEVEN DOSHIC TYPES

1. Vata	2. Pitta	3. Kapha	
4. Vata-Pitta	5. Vata-Kapha	6. Pitta-Kapha	7. Vata-Pitta-Kapha

Some individuals are strongly predominant in one Dosha or another. These we might call pure Vata, pure Pitta and pure Kapha types.

DUAL TYPES also exist, when two or more Doshas stand in relatively equal proportion. Three different dual types exist as Vata-Pitta, Vata-Kapha and Pitta-Kapha.

An even, balanced or VPK TYPE, sometimes called a TRIPLE TYPE, is found, making seven major constitutional variations.

Even within these seven types different subgroups exist but this is enough differentiation to effectively treat most conditions.

Some practitioners work with a ten-type model, discriminating additional types of PITTA-VATA, KAPHA-VATA and KAPHA PITTA. Others stick only to three types, stating that one will usually be treating only one dosha at a time, even if the person's constitution is not of one dosha only.

TREATMENT OF MIXED TYPES

It should be noted that mixed types are not necessarily indicative of better or worse health, though they tend towards the latter. They do serve, however, to complicate treatment in that we cannot simply target only one Dosha. Efforts to balance one Dosha may aggravate another.

For dual types, it is often better to try to raise the third Dosha, the one that is too low (though the usual Ayurvedic rule is to lower Doshas that are too high). In this way, it will be easier to understand which qualities need to be balanced.

- VATA-PITTA types should try to increase Kapha.
- PITTA-KAPHA types should try to increase Vata.
- VATA-KAPHA types should aim at developing Pitta.

For triple types, treatment is symptomatic or seasonal as no basic imbalance needs to be treated. Triple types are not always more healthy but generally do tend to be as they have no underlying tendency towards excess.

PROPORTIONS FOR THE DOSHAS

Numbers are given to denote the proportion of the three Doshas in the body. Commonly, the number 1 indicates a low state of the Dosha, 2 moderate state, 3 high, 4 very high and 5 extreme.

Vata 4, Pitta 2, Kapha 1, would show a high Vata, low Kapha person.

However, we should carefully note that there is no fixed or standard way of using numbers to denote the Doshas. Different practitioners may give them different values according to their own standards of measurement. This method can be very convenient but can also be misleading if we do not know the particular standard being applied. We need to determine what our numbers will be for high or low levels of the Dosha.

VARIATIONS OF DOSHIC IMBALANCES

Different degrees of aggravation of the Doshas exist as well. There is much difference between high Vata as insomnia and high Vata as paralysis. The former may be a temporary and mild Vata increase. The latter is long-term and severe.

In addition, the Doshas become unbalanced in different ways, relative to their different attributes. High Vata, excess air, for example, can manifest as excess dryness, causing rigidity or reduced motion. It can also manifest under one of its other qualities as excess mobility, causing tremors, a condition appearing almost opposite in attributes to the former.

Though the Doshas give us a simple background for understanding conditions, specific analysis must be given of the particular qualities that are out of balance. The Doshas provide a general background for specific diagnosis. While this background

gives us an effective general means of treatment, it must be fine-tuned for specific results. In this regard, please note again the section on the twenty attributes.

Outer circumstances can aggravate the Doshas not predominant in the nature. These include climate, environment, lifestyle and culture. For example, if you happen to live in a very Vata (high air) culture with constant travel, stimulation and communication, then Vata (air) disorders will be common, even in individuals of different predominant Doshas. Such variations should be kept in mind when we examine constitution.

EXAMINATION OF CONSTITUTION

The following is a detailed examination of constitution. Note which Dosha you check the most for an individual and this will usually be the predominant Dosha. Which Doshas are second and third should also be evident, or mixed types. Give more weight to factors regarded as major, particularly when it is hard to make a decision.

Generally speaking, we know ourselves well enough to determine our own constitution. Determining that of friends is more difficult. Even differences of opinion sometimes exist among well qualified Ayurvedic practitioners. This does not mean that one of them has necessarily made a mistake. Different practitioners may be more sensitive to one or other Dosha in your nature depending upon various factors. They may be choosing to work on one in preference to the other.

The natural constitution is most easily revealed by the fixed attributes of the physical body. These include frame, weight and complexion. The general state of the metabolism and digestion through time is also a good indicator. Lifelong habits and proclivities, and lifelong disease tendency are important.

Though constitution tends to remain the same throughout the life, exceptional factors like a long-term illness can change it. Sometimes it may change with the stages of life, if it is not too much one way or the other.

V is for VATA, P is for PITTA, and K is for KAPHA.

BASIC BODILY STRUCTURE

FRAME

V—Unusually tall or short, thin; poorly developed physique
P—Medium; moderately developed physique
K—Stout, stocky, short, big; well-developed physique

Vata people are usually taller or shorter than the average. Most extreme types in height are characteristically Vata. But they will usually be thin as well. Kapha people are sometimes tall but will still tend to be stocky or big in build and hold weight. Pitta types may be revealed by other factors, like appetite, as they fall in between the two.

WEIGHT

V—Low, hard to hold weight, prominent veins and bones
P—Moderate, good muscles
K—Heavy, tends towards obesity

Vata people can be obese but will usually have variable weight gain and weight loss, with spongy tissues. Generally, they cannot hold much weight even if they eat excessively. Kapha types may not be heavy but will have to struggle to keep their weight down, as they easily accumulate fat and water. Pitta types usually stay at an even weight even if they are heavy eaters, though too much red meat or greasy food can make them overweight as well.

COMPLEXION

V—Dull, brown, darkish
P—Red, ruddy, flushed, glowing
K—White, pale

Complexion must be adjusted per racial characteristics. All black people will tend towards darker complexion but are not commonly Vata for that reason. Nordic (north European) types tend towards reddish complexion but may not be Pitta.

Vata types tend to lack in lustre and have a darkish or dull tinge to the complexion. Pitta types are easily flushed and hot. Light appears to come forth from their skin. Kapha types have a white or pearly type complexion.

Skin discoloration, even when it turns white as in vitiligo or in an albino, is indicative of Pitta, which burns out the pigmentation of the skin.

SKIN TEXTURE AND TEMPERATURE

V—Thin, dry, cold, rough, cracked, prominent veins
P—Warm, moist, pink, with moles, freckles, acne
K—Thick, white, moist, cold, soft, smooth

Skin texture is a more reliable factor than complexion. Pitta types sunburn easily and commonly suffer from skin rashes or sores, including acne; though these may arise temporarily from impure blood in any of the Doshas. Their skin will be warm to the touch.

Vata types are plagued with chronic dry skin and hair, with wrinkles, cracks or fissures. Their skin will be cold, dry and not very thick. Kapha types have oily skin and hair and much subcutaneous fat or edema. To the touch, their skin will be cool, damp or soggy.

HAIR

V—Scanty, coarse, dry, brown, slightly wavy
P—Moderate, fine, soft, early gray or bald
K—Abundant, oily, thick, very wavy, lustrous

Again, color of hair varies according to racial characteristics. It is more the lustre, texture and quality of the hair that is significant.

Pitta types tend to bald or gray early but the head will be ruddy or sensitive to sun. But Vata types, with their poor nutrition may bald early and often have dandruff. They will be sensitive to wind and the head will have a dull tinge to its color.

Kapha types have attractive, abundant, thick hair but sometimes may have excessive body hair.

HEAD

V—Small, thin, long, unsteady
P—Moderate, angular
K—Large, stocky, steady, square, round

Head size tends to reflect mental nature as Sattva, Rajas and Tamas. A larger head may indicate better intelligence.

The movements of the head may be more important than the size. Vata types tend owards stiff neck and rigidity of the head or excess mobility on the other hand. Their head movements are not necessarily more frequent but are more erratic. Kapha types have the least head movements and usually have more square heads. Pitta falls in between.

An example of a typical Vata and Kapha head style can be found in the old movie comedians, Abbot and Costello: A long thin, pointed head and face, and a square, stocky one.

FOREHEAD

V—Small, wrinkled
P—With folds
K—Large, broad

The forehead also tends to reflect mental nature. Those with good minds and memories will often have prominent foreheads even if Vata constitution. Otherwise, it is much like the head in its characteristics.

A large and prominent forehead shows a Ganesh type. Such types have powerful minds and good memories, though they may be any of the three Doshic types.

FACE

V—Thin, small, long, wrinkled, dusky, dull
P—Moderate, ruddy, sharp contours
K—Large, round, fat, white or pale, soft contours

Kapha people, particularly women, often have a typical large, round or moon face. Pitta types have more angular features and a penetrating look. Vata types look more gaunt or weathered. The color and complexion of the face can be judged by the same factors as that of the body. A good Ayurvedic practitioner can usually determine the constitution by face alone with a fair amount of accuracy.

NECK

V—Thin, long
P—Medium
K—Large, thick

Kapha types tend to have large, square, thick necks, which are not very long. Vata types have long necks and develop neck problems, with loose tendons in the neck. They may crane or bend the neck.

EYEBROWS

V—Small, thin, unsteady
P—Moderate, fine
K—Thick, bushy, many hairs

EYELASHES

V—Small, dry, firm P—Small, thin, fine K—Large, thick, oily, firm

EYES

V—Small, dry, thin, brown, dull, unsteady P—Medium, thin, red (inflamed easily), green, piercing K—Wide, prominent, thick, oily, white, attractive

The eyes are another important indicator. Pitta types have piercing and penetrating eyes, but are sensitive to light, develop photophobic headaches and commonly need glasses and sunglasses.

Kapha types have big, wide, pearly attractive eyes and big lashes and brows. They also cry easily and may have mucus discharges in the eye. Their eye movements are steady but not sharp.

Vata types may suffer from blinking (usually from dryness of the eyes) or tremors of the eyes and excessive or erratic eye movement. It is hard for them to concentrate their eyes on any point for very long.

NOSE

V—Thin, small, long, dry, crooked P—Medium K—Thick, big, firm, oily

Nose varies according to racial characteristics, but can still be of some help in determining constitution. Size and breadth is the main thing, as well as complexion. Pitta has a sharp or pointed nose; a long, narrow and pointed nose is Vata. A Kapha nose has wide nostrils.

LIPS

V—Thin, small, darkish, dry, unsteady P—Medium, soft, red K—Thick, large, oily, smooth, firm

Kapha types commonly have big and attractive lips. Pitta will usually have ruddy lips and face. Vata types will have thin lips, which they may tend to bite a lot, and will be frequently dry or chapped.

TEETH AND GUMS

V—Thin, dry, small, rough, crooked, receding gums
P—Medium, soft, pink, gums bleed easily
K—Large, thick, soft, pink, oily

The state of the mouth is variable according to diet and dental hygiene and so may not always be significant but form and color are the main things here, as well as the general structure of the teeth. Vata types may have spaces between teeth or buck teeth. Kapha has large, white, attractive teeth. Pitta types suffer more from inflammatory diseases of the mouth, as elsewhere.

SHOULDERS

V—Thin, small, flat, hunched
P—Medium
K—Broad, thick, firm, oily

Vata types, as they are dominated by fear, tend to have hunched shoulders and tight muscles. Pitta generally has the best build as they do not tend to either over or underweight.

CHEST

V—Thin, small, narrow, poorly developed
P—Medium
K—Broad, large, well or overly developed

Vata types have a narrow epigastric angle. Kapha types usually possess a broad one. Pitta types have a medium size epigastric angle.

ARMS

V—Thin, overly small or long, poorly developed
P—Medium
K—Large, thick, round, well developed

Vata may have thin, long or spindly arms with pronounced elbows. Kapha has round and fleshy arms and forearms. Pitta has wiry arms.

HANDS

V—Small, thin, dry, cold, rough, fissured, unsteady
P—Medium, warm, pink
K—Large, thick, oily, cool, firm

Kapha types have big, square or round hands without many lines. Vata tends towards narrow hands with many lines and with pronounced knuckles or irregularity in the shape of the fingers. Veins will also be prominent on the hands in Vata types. Pitta types have warm hands even in cold weather.

The hands also reveal the state of the mind or Sattva. Refined hands show an evolved character. Long and elegant hands show more sensitivity than short, stocky hands with stubby fingers.

THIGHS

V—Thin, narrow
P—Medium
K—Well-developed, round, fat

Big, plump thighs are common in Kapha types, along with possible cellulite. Women have more body fat and larger thighs than men, who will usually be more developed in the shoulders.

LEGS

V—Thin, excessively long or short, prominent knees
P—Medium
K—Large, stocky

Vata people like to walk and run but may suffer from lack of coordination in walking. Kapha people are able to stand for long periods of time.

CALVES

V—Small, hard, tight
P—Loose, soft
K—Shapely, firm

FEET

V—Small, thin, long, dry, rough, fissured, unsteady
P—Medium, soft, pink
K—Large, thick, hard, firm

The dryness of Vata often manifests through the feet, which need to be oiled regularly. Pitta types will have good skin tone and circulation even in the feet. Kapha types have a thick skin on their soles and generally large feet.

JOINTS

V—Small, thin, dry, unsteady, cracking P—Medium, soft, loose K—Large, thick, well built

Vata people are well known for prominent joints. This is because their lack of weight allows the joints to be exposed. Kapha types have larger joints, but these may be obscured by surrounding tissues. The oily nature of Pitta affords them softness of the joints, which may also be loose.

NAILS

V—Small, thin, dry, rough, fissured, cracked, darkish P—Medium, soft, pink K—Large, thick, smooth, white, firm, oily

The nails show the general state of our nutrition, our mineral absorption and bone metabolism. This is usually poorest in Vata types. The nails become rougher and more Vata as we age or after debilitating diseases.

WASTE MATERIALS/ METABOLISM

URINE

V—Scanty, difficult, colorless P—Profuse, yellow, red, burning K—Moderate, whitish, milky

Urine analysis is an important diagnostic tool in Ayurveda. Vata has bubbly or frothy urine, which may be difficult to discharge. Pitta has more urinary tract infections. Kapha has thick urine possibly with mucus in it.

FECES

V—Scanty, dry, hard, difficult or painful, gas, tends towards constipation P—Abundant, loose, sometimes yellowish, tends towards diarrhea, with burning sensation K—Moderate, solid, sometimes pale in color, mucus in stool

This is another of the main factors in constitutional determination. Kapha people may have constipation from slow metabolism, but the stool when it does come out will not be hard. It will be abundant and soft. Pitta types may get constipated during fevers, but otherwise tend to be loose. Chronic constipation, particularly in the elderly, is Vata.

SWEAT/ BODY ODOR

V—Scanty, no smell P—Profuse, hot, strong smell K—Moderate, cold, pleasant smell

Sweating can be influenced by many factors like temperature and diet. Meat eaters will sweat more than vegetarians will. Such factors should be taken into consideration.

Vata people seldom sweat. Pitta types tend to sweat a lot, particularly when exposed to heat. Kapha types will sweat a lot when they exercise, but not otherwise. Generally, emotional distress will cause more sweating to occur. Spontaneous sweating or autonomic sweating in conditions of emotional distress is usually Vata in nature.

APPETITE

V—Variable, erratic P—Strong, sharp K—Constant, low

This is one of the best long-term indicators of constitution. Vata types have extremes of appetite, either no appetite or extreme hunger. When hungry they get light headed and fearful. Kapha types have a consistent, but not high appetite and like to be around or working with food. They are attached to food. Pitta types are often able to digest almost anything and can eat large amounts of food without gaining weight. They have very strong appetites and get angry when they haven't eaten.

Yet most diseases tend to weaken or lower our appetite, including colds and fevers.

TASTE PREFERENCES

V—Prefers sweet, sour or salty food, cooked with oil and spiced P—Prefers sweet, bitter or astringent food, raw, lightly cooked without oil or spices K—prefers pungent, bitter or astringent food, cooked with spices, but not a lot of oil

This reflects the taste preferences of the Doshas when relatively in balance. If there are toxins in the system (Ama), the sense of taste may be perverted and become opposite what they should be. Culture and conditioning also have their effect here. Most people prefer sweet food. This is better judged not as the tastes that people like, but the ones that make them feel better and healthier.

CIRCULATION

V—Poor, variable, erratic
P—Good, warm
K—Slow, steady

Vata people have poor circulation and may be prone to palpitations. They have cold and dry extremities and abdomen. Pitta people have excellent circulation and may be prone to flushing up (red face). Kapha people have low but consistent circulation. When overweight, their peripheral circulation will be poor with cold limbs, but their abdomen tends to stay warm.

GENERAL CHARACTERISTICS

ACTIVITY

V—Quick, fast, unsteady, erratic, hyperactive
P—Medium, motivated, purposeful, goal seeking
K—Slow, steady, stately

Vata types generally exhibit some extreme of activity. Their hyperactivity may however bring them to a state of exhaustion, withdrawal or paralysis. Or their extreme mental activity may cause outer activity to be reduced. Pitta types are only active towards a particular aim. They are focused, but not necessary broad in what they attempt. Kapha types are steady, but not always adaptable in action and may get caught in a pattern. They may not want to act very much or very often.

STRENGTH/ EXERTION

V—Low, poor endurance, starts and stops quickly
P—Medium, intolerant of heat
K—Strong, good endurance, but slow in starting

Vata types are often good runners and can develop a good deal of physical adaptability. They are poor at lifting or carrying weight, however, and tire easily. Pitta people like to demonstrate their power and domination, but may not have as much endurance as they want. Kapha types have good endurance, but not necessarily high performance.

SEXUAL NATURE

V—Variable, erratic, deviant, strong desire but low energy, few children
P—Moderate, passionate, quarrelsome, dominating
K—Low but constant sexual desire, good sexual energy, devoted, many children

Vata types can be extreme in their sexual behavior. They are more promiscuous and deviant on one hand, but also more commonly become celibate. Homosexuality and masturbation indicates or aggravates Vata.

Kapha types are seldom promiscuous, but are usually unable to give sex up either, unless they are strongly attached to a traditional or monastic faith. They like the constancy of touch and affection.

Pitta types are more involved in the drama of sex and like to dominate. Yet when they are preoccupied with other goals, they may not be very sexual.

SENSITIVITY

V—Fear of cold, wind, sensitive to dryness
P—Fear of heat, dislike of sun, fire
K—Fear of cold, damp, likes wind and sun

Vata types have the greatest sensitivity to the elements and must protect themselves properly from them. Kapha types do well outdoors, but prefer to sunbathe or relax rather than work or exercise. Pitta types are most tolerant of cold.

RESISTANCE TO DISEASE

V—Poor, variable, weak immune system
P—Medium, prone to infections
K—Good, consistent, strong immune system

Vata types tend to come down with whatever diseases are around and may develop chronic conditions. Pitta types have trouble with infections, bleeding and febrile diseases. Kapha types are able to resist most diseases, but those of a damp or phlegmatic nature can strike them hard.

DISEASE TENDENCY

V—Nervous system diseases, pain, arthritis, mental disorders
P—Febrile diseases, infections, inflammatory diseases
K—Respiratory system diseases, mucus, edema

Vata types suffer from pain and are very sensitive to it. Their diseases mainly involve the bones and nerves, mainly through the large intestine. Pitta types suffer from fever, inflammation, burning sensations, and diseases of the blood and liver. Kapha types are susceptible to congestive disorders, particularly diseases of the lungs.

REACTION TO MEDICATIONS

V—Quick, low dosage needed, unexpected side effects or nervous reactions P—Medium K—Slow, high dosage required, effects slow to manifest

Vata types tend to be hypersensitive and may overreact to things. Often their reactions to herbs or drugs is extreme or erratic. We should give them medications in small dosages first and increase gradually. Subtle medications like aromas, spices or gems can affect them strongly. Kapha types may need strong dosages or therapies to notice any effect.

PULSE

V—Thready, rapid, superficial, irregular, weak/ like a snake P—Wiry, bounding, moderate/ like a frog K—Deep, slow, steady, rolling, slippery/ like a swan

The quality of the pulse is the most important thing. For Vata, it is thin and erratic. For Pitta, it is wiry and bounding. For Kapha, it is slow, broad or deep. See also course section on Pulse for more information.

MENTAL FACTORS AND EXPRESSION

VOICE

V—Low, weak, hoarse P—High pitch, sharp K—Pleasant, deep, good tone

Tone of voice is influenced by strength or weakness and other transient factors. Kapha people have beautiful voices and make good singers, like opera singers. Yet they may lack in energy and motivation. Pitta people make good orators and make strong singers, like rock singers. Vata people have a monotonous tone of voice and not much strength to it.

SPEECH

V—Quick, inconsistent, erratic, talkative P—Moderate, argumentative, convincing K—Slow, definite, not talkative

Speech is another important indicator. Speech is the main Pranic expression in physical existence. Our main intake in life is food that we swallow through the mouth. Our main output is speech that we express through the mouth.

Vata people are hyperactive in speech and may ramble on and on. They may at times become silent, though they may still be talking in their minds. Kapha people are hypoactive in speech, but like to draw out the state of communication. They like to be with people without necessarily saying much. Pitta people like to talk at rather than with others and are generally trying to prove a point or criticizing something.

MENTAL NATURE

V—Quick, adaptable, indecisive
P—Intelligent, penetrating, critical
K—Slow, steady, dull

Mental nature does not entirely equate with physical nature (see section below), but usually correlates to a great extent. One Dosha is not necessarily more intelligent than another but each has a different kind of mentality.

Vata people have quick, but often superficial minds. They are better at information or abstract thought. Their emotions change easily, with fluctuating moods. Pitta people manifest their intelligence through a questioning nature and often have a probing or scientific bent. They are better at ascertaining goals or values. Kapha people may be good at broad principles with strong sentiments and much consistency. Yet they may be poor at details and are dominated by their feelings.

MEMORY

V—Poor, notices things easily but easily forgets
P—Sharp, clear
K—Slow to take notice but will not forget

Memory may reflect more mental than physical nature. A good intellect often gives a good memory. The quality or nature of the memory is more important than its strength.

Kapha people remember personal feelings, love and sentiments, intimate human interchanges. Their memory is colored by emotion. Pitta people remember hurts and insults, but also victories and achievements. Their memory is colored by their will. Vata people remember ideas, information, or trivia but are very sensitive to personal remarks.

EMOTIONAL TENDENCIES

V—Fearful, anxious, nervous
P—Angry, irritable, contentious
K—Calm, content, attached, sentimental

This factor is of great importance. Vata's ungroundedness always tends to breed fear. Vata people are not always highly emotional, but are nervously sensitive and so may show shifting reactions, either thoughts or emotions. Pitta's vehemence causes anger and a strong display of emotions. Kapha's settled nature breeds attachment and sentimentality.

However, we each possess all these emotions, and each of them can turn into the other. So again, we must discriminate which are characteristic and which may be of a transient or secondary nature.

NEUROTIC TENDENCIES

V—Hysteria, trembling, anxiety attacks
P—Extreme temper, rage, tantrums
K—Depression, unresponsiveness, sorrow

Vata tends toward extreme emotional expressions, often along with loss of sensory or motor control, to the extreme of tremors or convulsions. Yet these emotions are generally transient and superficial. Pitta types have anger attacks or temper tantrums. Kapha types become chronically depressed, lethargic or sorrowful.

FAITH

V—Erratic, changeable, rebel
P—Determined, fanatic, leader
K—Constant, loyal, conservative

Faith is an important indicator of psychological nature. Good faith in life and truth indicates Sattva, inner virtue.

Vata people are unsteady and easily go contrary in their faith, which may be constantly changing. Or they may have faith in many different things. Pitta people may apply their faith in a strong manner that may become aggressive. Kapha people like to stick to their faith, whether it is good or bad and often have an unquestioned sense of loyalty. They can be attached to the status quo.

SLEEP

V—Light, tends towards insomnia
P—Moderate, may wake up but will fall asleep again
K—Heavy, difficulty in waking up

Sleep is an important physical and mental indicator. Vata types with more air and ether have a hard time sleeping. Almost anything disturbs their sleep or wakes them up. Pitta types often have dream-disturbed sleep. Kapha types with more earth and water sleep easily and may tend to sleep during the day also.

Vata tends to sleep less than four hours at a stretch; Pitta four to seven; Kapha can sleep for eight to ten hours.

DREAMS

V—Flying, moving, restless, nightmares
P—Colorful, passionate, conflict
K—Romantic, sentimental, watery, few dreams

Dreams are an important factor in constitution. But due consideration must be made for stress or psychological problems which can disturb sleep in any of the Doshas.

Vata types have the most dreams, which are often erratic or disturbed. Pitta types have the most colorful or dramatic dreams, but they may disturb their sleep, particularly when they are violent. Kapha types are least able to remember their dreams, but may have a vague sense of pleasure from them.

HABITS

V—Likes moving, travelling, parks, plays, jokes, stories, artistic activities, dancing
P—Likes competitive sports, politics, debates, hunting
K—Likes water, sailing, flowers, cosmetics, cooking

Habits can be more indicative of personal traits or mental nature. They should not be taken too seriously for determining constitution. Vata types are diverse, curious and erratic in their habits, sometimes eccentric. Pitta types are purposeful and competitive and seek results and achievements. Kapha types like to luxuriate or relax, or be lazy.

CONSTITUTIONAL TYPES AND VALUE JUDGEMENTS

In ancient India, Kapha was traditionally considered to be the better of the three Doshas for health, fertility and longevity and to make for more faithful and loyal culture bearers and better parents. Pitta types were considered better for military or political roles. Vata types were regarded as rebels or outsiders but as also carrying the seeds of social change and renovation. Vata is sometimes looked down upon as unreliable or even criminal in tendencies.

Which type is preferable depends to some extent upon the cultural values. It also varies according to the environment. In America we prefer the Vata-Pitta type combining thin and active body with expressive and competitive mind. This type is more communicative, reactive, changing and outgoing. Yet it is more volatile and likely to burn itself out.

We should be careful not to make too many value judgements while ascertaining constitution. Each constitution has its strengths and weaknesses. The purpose of Ayurveda is to show us how to use these. It is not to make us feel good or bad about our constitution.

Vata constitution is more prone to disease but also is more open to treatment and is better able to changes. Vatas like to do new things and take on new activities,

including those of a healing nature. Kapha has less an inherent disease tendency but is also slower to adopt treatment measures. They find it difficult to initiate positive changes when they are sick. Pitta is the most engaging and interested in healing, but easily becomes hostile. The disease tendency of each type, therefore, is balanced out by their flexibility in treatment and ability to change negative habits.

We should always remember that constitutional analysis is not intended for stereotyping people but for helping us tune into their uniqueness. We should not stop short with pure Doshic types, but should use the Doshas as guidelines for a more specific analysis and treatment down to the level of the attributes. Even two people of the same Doshic constitution can be very different in terms of treatment, with variations in their digestive power, mental state or immune function.

SYNTHESIS OF FACTORS FOR CONSTITUTIONAL JUDGEMENT

After examining all these factors in a patient, note their predominance. Some degree of all three Doshas will be in evidence in all people, as we each contain all three of them to some degree, but usually one Dosha will prevail.

When the more visible and physical factors, like frame, complexion or digestion, differ from habits or emotional factors, go with the former. Unfortunately, there is no simple way of weighing these different factors, though some attempts at this have been made.

Also note your own constitution. You will tend to see others like yourself and may project that bias in your examination. You will have a harder time understanding those of radically different types.

The Doshas are more obvious when out of balance. Those who take care of their health will be harder to judge. A Kapha type following a strict anti-Kapha diet may be hard to judge as Kapha. Hence it is important to consider life long tendencies, past conditions and medical history. This may require taking the medical history of the client before making any final judgements.

The Doshas may become imbalanced in different ways. For example, a heavy or "anabolic form of Vata" exists, in which the individual holds much weight and water but largely owing to fear and trauma to the kidneys, what are high Vata rather than high Kapha causes and conditions. Their weight is spongy, almost as if they were filled up with air.

Similarly, a Vata disorder occurs in Kapha types when excess weight blocks the nourishment to the deeper tissues and causes fear, anxiety and insomnia (weak kidneys).

Moreover, a person may temporarily suffer from an excess of a Dosha not predominant in the nature generally. An obese person may have temporarily high Kapha owing to various factors but generally throughout most of their life be thin (Pitta or Vata in nature). Always determine how long a person has had a particular trait.

STRONG AND WEAK DOSHIC TYPES

Apart from the specific quality of the constitution according to the three Doshas, note also the general strength of the constitution. This is a helpful idea emphasized in that notes strong or weak, excess or deficient types more so than Doshic differences. It allows us to determine whether we should apply strong or moderate methods to reduce the Dosha. Excess types can take strong therapies. Deficient types require milder and longer therapies.

Usually, Kapha types have the most strength but do not tend to display it. Pitta types are more aggressive but do not always have patience or endurance to back it up. Vata types tend to be weak, deficient or emaciated. But this is very general.

The strength or weakness of the individual varies according to many factors, including chronic diseases or poor nutrition. after determining the constitution of the individual according to the Doshas, we should also note whether they are strong or weak, excess or deficient within the field of that Dosha.

Generally, men tend to be stronger Doshic types or have more physical energy. Women are more commonly weaker Doshic types or low in energy. Yet women generally have better endurance than men do. Strong types usually have better health and are capable of stronger exertion but can suffer from extreme and acute conditions like heart attacks or high fevers that may cause quick or early death. Weak types more commonly have poor health and chronic diseases but sometimes still live a long time.

KAPHA

A strong Kapha type has a strong, broad and wavy pulse, good energy, health, and capacity for work, good muscle tone, excellent resistance to disease and a good immune system. They have much faith, confidence and integrity. They are solid, steady, sturdy and yet capable of action and response.

A weak Kapha type has a weak, usually slow or wavy pulse, low energy, shortness of breath, flabby or flaccid skin and muscles, a very slow metabolism and easily fatigues. They tend to be shy, dependent or passive, cry easily or feel easily hurt. Both would have otherwise predominately Kapha characteristics.

PITTA

A strong Pitta type has a strong, wiry pulse, good energy, health and capacity for work. Such types are aggressive, dynamic, expressive and leaders. They have sharp and clear minds and strong wills.

A weak Pitta type has a weak wiry pulse, low energy, anemia or chronic liver disorders, hidden anger and frustrated emotions. They are often defensive or easily feel attacked. Both types have otherwise predominately Pitta characteristics.

VATA

A strong Vata type has a strong yet narrow pulse, good energy, good physical adaptability and mobility, good health and good healing energy (prana). The mind will

usually be strong, quick and comprehensive with much curiosity. They will be very talkative and communicative.

A weak Vata type has a weak, thready pulse, low energy, poor circulation, and suffers from emaciation, chronic disease and debility. The mind will be wavering and erratic, with much fear, anxiety and negativity. They may be secretive or fearful, without much faith in life. Both strong and weak Vata types otherwise have predominately Vata characteristics.

THE EIGHT DIFFICULT CONSTITUTIONS (Ashta Nindita)

Some constitutional types are considered to be very difficult to treat, so much so that in ancient times the people who possessed them were considered to be cursed. Such conditions show deep seated disorders, often congenital or hormonal in nature and usually give poor longevity. They only fully apply when the following conditions are very extreme, but they do show us factors that make prognosis uncertain. Racial differences must be noted in this regard also.

There are eight such conditions, four groups of opposites; those who are:

1. Very tall—Vata	2. Very short—Vata
3. Excessive body hair—Kapha	4. Devoid of body hair—Pitta
5. Excessively dark in complexion—Vata	6. Excessively white in complexion—Pitta
7. Extremely fat—Kapha	8. Excessively thin—Vata

EXTREMES OF HEIGHT

Extremes of height show Vata disorders. In our culture, for men, this would usually be a height of at least six and a half feet for the very tall, or that of at least less than five feet for the very short. For women, it would be four to six inches less. It is most applicable for giants and dwarfs. In this regard, we should note the stature of the parents. If an unusually tall or short person comes from a family without such extremes, it is more likely a sign of constitutional imbalances.

In these conditions, high Vata causes lack of coordination, poor circulation and nervous system diseases.

EXTREMES OF BODY HAIR

Excess body hair shows high Kapha and too much earth in the body. This leads to blockage of organic functions and possible blockage of the channels. It often shows Tamas or darkness in the mind.

Absence of body hair is caused by high Pitta burning out the skin. Sometimes high Vata with its tissue deficiency can cause it also.

EXTREMES OF COMPLEXION

Very dark complexion indicates high Vata. Very light, as in albinos, indicates high Pitta. Kapha people may be pale or white but not to such extremes.

EXTREMES OF WEIGHT

Extreme obesity is more common in high Kapha types, emaciation in high Vata. Obesity usually involves excess fat but the other tissues may be insufficient, particularly the reproductive fluid and Ojas. Generally, overweight is a more significant disease-causing factor than emaciation. It causes stagnation and accumulation of toxins that breed various diseases like arthritis, gout or asthma.

The excess weight serves to keep the heat of the body in the interior, as well as to hold Vata or the nervous energy and mental focus there. This keeps the digestive power strong causing excess appetite. The overweight suffer from poor longevity, difficulty in movement, low libido, lack of strength, bad odor of the body and breath, and excess sweating, hunger and thirst.

Emaciated types may have their digestive power so low or suppressed that they have little appetite, along with malabsorption of food, and cannot take heavy food or food in large quantities. Their endurance and stamina will be low. They will be intolerant of heat and cold, suffer easily from colds, flu and coughs. They often develop hemorrhoids and prolapse of the organs.

There is a threshold of excess or deficient weight in the body. When the weight is over this threshold, it will continue to accumulate and very little will be able to slow it down. When the weight is below its lower threshold, it will tend to stay low and little will be able to make it increase. These conditions can be very difficult to treat. These extreme and difficult conditions occur when some such metabolic thresholds are broken.

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PART II. LESSON 1

STUDY EXERCISE

Begin to examine the constitutions of people around you. Start with yourself, your family and friends. See how many different types you can find. See if you tend to associate with people of similar constitution. See if you look for support or nourishment from Kapha types, if you run into conflict with Pitta types or find Vata types to be difficult to do business with.

Go to a public place where you can see a variety of people. Examine the different people and see if you can ascertain their constitution by their appearance and movements. See if similar types tend to stay together.

STUDY QUESTIONS

1. Why is constitutional analysis so important in Ayurveda?
2. What are the seven basic types of Ayurvedic constitution according to the predominance of the three Doshas?
3. Why do we give emphasis to the general frame of the individual in the determination of constitution?
4. Name some of the most important factors for determining constitution?
5. Name some factors that are apt to be influenced by racial characteristics?
6. Name some factors that will be influenced by the nature of the mind?
7. Why is it important to note the strength or weakness of constitutional types?
8. What are the eight difficult constitutions?
9. Why are they difficult to treat?

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PART II. LESSON 2

MENTAL NATURE

The Doshas impact both body and mind. Mental or psychological nature usually reflects Doshas as indicated.

VATA PSYCHOLOGY

Individuals with Vata (air) physical types will usually have Vata (air) mental types, with emotional tendencies towards fear, anxiety, insecurity and ungroundedness. They will be mentally changeable, excitable and indecisive with quickly fluctuating and unpredictable moods and interests. Their minds and senses are sensitive, usually excessively so, but unsteady.

Vatas have good but erratic mental powers. They are quick to perceive and to react, but not always consistent in their judgements and opinions. They can be very comprehensive in their views or very superficial. They will have many ideas and speculations but lack in practical application, being easily influenced by threats or promises. Their intellect is often well-developed with a grasp of much information. They are able to develop the abstract and philosophical part of the mind once they gain control of their wandering thoughts.

Vata minds are good at both grasping and forgetting. They are quick at both attachment and detachment, fast at getting emotional and expressing emotions, as well as at forgetting them. They do not have much courage or daring and tend towards cowardice. Yet they seldom become vindictive and usually blame themselves.

Generally, they are not good at forming long lasting relationships. They will be solitary or have many friendships of a more transient nature. However, they are good at forming friendships with people outside their social sphere or age group and may have many acquaintances. They do not make good leaders, but they will not be good followers either. They will not be very materialistic and are not so concerned with accumulating possessions or money. They spend money quickly and easily, but also make it quickly and easily.

PITTA PSYCHOLOGY

Those with Pitta physical natures will tend towards fiery emotions like irritability, anger and hatred. Their minds will be sharp, penetrating and aggressive. They will be logical, critical, perceptive and intelligent. They are quick to get emotional, though they usually do not consider themselves to be emotional (in this regard they are seldom

sentimental) and have no trouble expressing anger. They have difficulty, however, in controlling anger.

Pittas are determined, articulate, convincing and usually get their point across, dominating others with their ideas. They often become self-righteous, sometimes fanatical. They usually possess strong wills, are dignified and make good leaders. They are ambitious, have great goals in life and work hard to achieve them.

While very helpful and kind to friends and followers, Pitta types can be cruel and unforgiving to opponents. They are bold, adventurous, daring and reckless and like danger and challenges. They are inventive, ingenious and possess good mechanical skills. They enjoy the use and expression of energy and technology. Their memory is sharp and not sentimental. They have much clarity but may lack in compassion. They are more concerned with the accumulation of power than with material resources, but will gather material resources to gain their ends.

KAPHA PSYCHOLOGY

Those with Kapha constitution tend towards watery emotions, like love and desire, romance and sentimentality, or, on the negative side, toward greed and lust. They will be kind, considerate and loyal, but not always capable of change and adaptation. They can be slow to respond, conservative, shy and obedient.

Kaphas usually have many friends and are very close to their family, community, culture, religion and country. They can be closed minded outside their sphere of habitual activity, however, and tend to be suspicious of strangers. They travel less and are happier at home. They easily get attached and find it hard to let go of the past. While they can display affections easily, they are slow to express negative emotions, particularly anger.

Mentally, Kapha types are steady with good forethought, but need time to consider things properly. They find it difficult to grasp abstract ideas and learn better through something practical. They are not always sensitive or perceptive, but are seldom negative, rude or critical. They may throw their weight around, however, and like to expropriate things for themselves. They accumulate possessions and value material objects and resources.

VARIATIONS OF MENTAL AND PHYSICAL TYPES

It is not uncommon to find exceptions to this correspondence of physical and psychological types. Nature has many different ways of making human beings and every possible variety must be manifested. Moreover, the energetics between the outer and inner aspects of our nature are not always of simple correspondence. If we apply Ayurveda too rigidly in this regard our approach may be psychologically naive.

A Kapha (heavy) physical type may have a Vata (light) mind, as, for instance, an obese but very talkative schoolteacher. Hence, we must not treat psychological conditions simplistically according to the physical Dosha. The physical body may not simply reflect the mental nature, but may try to balance or compensate for it.

As mental nature is subtler than physical nature, more variations in it are possible. As it is more changeable than physical nature, it can easily take on temporary

disturbances of a type different than the physical constitution. Mental disturbances, therefore, are more likely to be different than the physical constitution than are physical diseases. The mind is very easily disturbed by the disease process and not always in a way that is of the same quality as the disease. Generally, all diseases make us afraid, bringing up the basic fear of death, and aggravates Vata or creates anxiety in the mind.

When a difference between physical and mental nature exists, we must be careful not to aggravate one in treating the other. Special herbs for the mind may have to be given as well as those for the body. We must learn to look at the mind directly, not just in the stereotypical emotional pattern that goes with the physical constitution.

MENTAL AND SPIRITUAL DISPOSITION

In the Vedic system, mental nature is usually judged according to the gunas, the prime attributes of nature (Prakriti) as Sattva, Rajas and Tamas that we have already discussed to some degree. The gunas indicate the mental traits respectively of clarity, distraction and dullness. The Doshas are given secondary importance in this approach.

These qualities reflect the level of development of the soul. They are not simply intellectual proclivities or emotional types. They show the sensitivity of the mind, its capacity to perceive truth and act according to it.

SATTVA

The mind itself is called Sattva (clarity) because its basic clear quality allows perception to occur. The mind is naturally clear and pure, but becomes darkened by negative thoughts and emotions.

Sattva is the divine or godly nature. When pure, it produces enlightenment and Self-realization. It brings about internalization of the mind, the movement of the consciousness inward and the unification of the head and the heart.

RAJAS

Rajas is distraction or turbulence in the mind that causes us to look outward and seek fulfillment in the external world. It is the mind agitated by desire, which when frustrated, creates anger. Rajas is disturbed thoughts and imaginings. It includes willfulness, manipulativeness and ego. It involves the seeking of power, stimulation and entertainment. In excess, it creates a demonic (asuric) nature.

TAMAS

Tamas is dullness, darkness and inability to perceive. It is the mind clouded by ignorance and fear. Tamas creates sloth, sleep and inattention. It involves lack of mental activity, insensitivity and domination of the mind by external or subconscious forces. Tamas creates a servile or animal nature.

THE THREE GUNAS AND THREE DOSHAS

There have been a number of attempts to correspond the three Doshas to these three prime qualities or gunas. We find these in various traditional works on Ayurveda. They appear to be rather simplistic.

By one system, Kapha (water) is said to be sattvic, Pitta (fire) rajasic and Vata (air) tamasic. This is because Kapha types tend to be the gentlest and most calm, Pitta types tend to be the most aggressive and Vata types the most erratic and self-destructive.

By another system, Pitta (fire) is said to be sattvic, Vata (air) rajasic and Kapha (water) tamasic. This is because Pitta possesses light, affords perception and generally gives more intelligence, Vata has hyperactivity and mental distraction, and Kapha tends to lethargy and cloudiness. Pitta, as the essence of sattva, is light. Vata, as the essence of rajas, is motion. Kapha, as the essence of tamas, is stability. Yet, though this may be the most sensible guna–dosha correspondence, it remains only general and cannot be taken in a primary way in determining individual guna type.

Yet another system considers Vata as sattva, Pitta as rajas and Kapha as tamas. This is relative to the densities of the Doshas. Vata (air and ether) is most subtle, Kapha (earth and water) is most gross, with Pitta falling in between.

- We can use these systems for their respective insights, but should not attempt to apply them rigidly. It is not bad (or good for that matter) to be any of the three Doshic types. What is important is to function according to the higher qualities of our nature and each one of us has our own that is essential to the cosmic order.
- This difference of systems shows that the three gunas and the three Doshas follow a different logic. Actually, any of the three Doshas can correspond to any of the three gunas. We have presented the larger picture here below, free of limiting stereotypes.

DISEASE TENDENCIES OF THE THREE GUNAS

All diseases tend to rest upon psychological factors as the mind precedes the body in the order of creation. Mental disorders specifically are caused by failure of intelligence, or vitiation of Sattva.

This is caused by poor education (lack of moral or ethical values in upbringing), causing harm to others, excess stimulation and entertainment, dishonesty and untruthfulness. Such physical factors as wrong diet, eating too many sweets, meat or junk food, excessive sleep or lack of activity also contribute to it.

Sattva is developed by spiritual cultivation through yogic practices, meditation, compassion, truthfulness and service to others. Additional factors are spending time in nature, creative activities, sattvic diet and a life regimen in harmony with one's constitution.

SATTVIC TYPES

Sattvic types have the greatest freedom from disease. Their nature is harmonious and adaptable. They strive towards balance and have peace of mind, which cuts the psychological root of disease. They are considerate of others and take care of themselves and are good custodians of their physical bodies. They see all life as a learning experience and try to see the good in all things, including disease.

RAJASIC TYPES

Rajasic types possess good energy but tend to burn themselves out through excessive activity. They attempt too much, expect too much and overextend themselves. Disease symptoms are acute and recovery is possible with the right remedial measures. They are impatient and inconsistent in dealing with disease and do not wish to take time or responsibility to get well. They will blame others for their condition and expect others to cure them.

TAMASIC TYPES

Tamasic types have more chronic diseases including suppressed emotional conditions like cancer. Their energy and emotion tends to be stagnant and they are caught in a pattern of negativity and self-destruction. Their own mental darkness is the main block to improving their condition. Their diseases tend to be deep seated, obstinate and difficult to treat. They do not seek proper treatment and usually have poor hygiene and devitalized diet. They will accept their disease as fate and will not take advantage of the methods that may cure them.

THE THREE MENTAL TYPES AND THE THREE DOSHAS

Another method of balancing the three Doshas is to move from their tamasic and rajasic sides to their sattvic (spiritual) side.

It is usually not possible to transcend one's predominant Dosha, but one can move to its higher level of functioning. For example, a Kapha (water) type can move from greed, a tamasic or rajasic emotion, to devotion, a sattvic emotion, thus transforming an emotional disease tendency into the power of health and enlightenment.

Combining the three qualities and the three Doshas, the following picture of mental development in human beings emerges: Each Dosha is divided according to the three qualities. In this, we see that no Dosha is necessarily better than the other in terms of mental nature; the qualities vary but higher and lower aspects exist in each type.

We should also examine our mental constitution according to the proportion of the three qualities we find in ourselves. This will give us a better idea how to improve

our minds and balance our disease tendency through yoga and the cultivation of character.

Most of us contain various degrees of these three mental qualities, just as we all have the three Doshas. Without sattva we could not perceive anything at all. Again, it is the proportion that we need to ascertain. However, in the case of the qualities, we should all strive towards sattva.

Seven different mental types can be ascertained for each Dosha (like the seven different Doshic types).

1. Pure Sattva	3. Pure Rajas	4. Pure Tamas	4. Sattva-Rajas	5. Sattva-Tamas	6. Rajas-Tamas	7. Sattva-Rajas-Tamas

Totally pure sattva (shuddha sattva) gives enlightenment.

Each individual should examine these mental traits and see which most fit their nature and behavior. Those that are negative, like disease-causing habits, should be reduced by the appropriate remedial measures: Such are meditation, prayer, mantra, Puja or various other forms of self-examination or surrender to the Divine.

It should be noted that our culture today is very rajasic—highly distracted, disturbed, hyperactive and overstimulated. Some rajasic traits may be owing to circumstances rather than being indicative of our own disposition.

VATA MENTAL NATURE

SATTVIC—Harmonious
energetic, adaptable, flexible, quick in comprehension, good in communication, strong sense of human unity, strong healing energy, good enthusiasm, positive spirit, able to initiate things, good capacity for positive change and movement

RAJASIC—Disturbed
indecisive, unreliable, hyperactive, agitated, volatile, restless, disturbed, distracted, nervous, anxious, overly talkative, superficial, noisy, disruptive, false enthusiasm, excitable

TAMASIC—Darkened
fearful, servile, dishonest, secretive, depressed, self-destructive, drug addict, prone to sexual perversions, mentally disturbed, suicidal

PITTA MENTAL NATURE

SATTVIC —Harmonious
intelligent, clear, perceptive, enlightened, discriminating, good will, independent, warm, friendly, courageous, good guide and leader

RAJASIC—Disturbed willful, impulsive, ambitious, aggressive, controlling, critical, dominating, manipulating, angry, wrathful, reckless, proud, vain

TAMASIC—Darkened hateful, vile, vindictive, violent, destructive, psychopath, criminal, drug dealer, underworld figure

KAPHA MENTAL NATURE

SATTVIC—Harmonious calm, peaceful, content, stable, consistent, loyal, loving, compassionate, forgiving, patient, devoted, receptive, nurturing, supportive, strong faith

RAJASIC—Disturbed controlling, attached, greedy, lustful, materialistic, sentimental, needing security, seeking of comfort and luxury

TAMASIC—Darkened dull, gross, lethargic, depressed, apathetic, slothful, coarse, slow comprehension, insensitive, a thief

MENTAL CONSTITUTION ACCORDING TO THE THREE GUNAS

The gunas show our mental and spiritual state through which we can measure our propensity for psychological problems, as well as how we take care of ourselves. The following test is good index of these qualities and how they work within our life and character.

The answers on the left indicate sattva, the middle rajas and the right tamas. After answering the questionnaire for yourself, you should have someone who knows you very well fill it out for you also.

For most of us, the majority of our answers will fall in the middle or rajasic area, which is the main spiritual state in our culture today. We will have various psychological problems, but will be able to deal with them. A sattvic nature shows a spiritual disposition. A highly sattvic nature is rare and shows a saint or a sage. A tamasic person has a danger of severe psychological problems, but would be unlikely to fill out such a chart or even read such a book. The areas in ourselves that we can improve from tamas to rajas or from rajas to sattva will help us in our peace of mind and spiritual growth.

MENTAL CONSTITUTION CHART

DIET	Vegetarian	Some meat	Heavy meat diet
DRUGS, ALCOHOL AND STIMULANTS	Never	Occasionally	Frequently
SENSORY IMPRESSIONS	Calm, pure	Mixed	Disturbed
CONTROL OF SENSES	Good	Moderate	Weak
SPEECH	Calm and peaceful	Agitated	Dull
CLEANLINESS	High	Moderate	Low
WORK	Selfless	For personal goals	Lazy
ANGER	Rarely	Sometimes	Frequently
FEAR	Rarely	Sometimes	Frequently
DESIRE	Little	Some	Much
PRIDE	Modest	Some Ego	Vain
DEPRESSION	Never	Sometimes	Frequently
LOVE	Universal	Personal	Lacking in love
CONTENTMENT	Usually	Partly	Never
FORGIVENESS	Forgives easily	With effort	Holds long-term grudges
CONCENTRATION	Good	Moderate	Poor
MEMORY	Good	Moderate	Poor
WILL POWER	Strong	Variable	Weak
TRUTHFULNESS	Always	Most of the time	Rarely

PEACE OF MIND	Generally	Partly	Rarely
CREATIVITY	High	Moderate	Low
SPIRITUAL STUDY	Daily	Occasionally	Never
MANTRA, PRAYER	Daily	Occasionally	Never
MEDITATION	Daily	Occasionally	Never
SERVICE	Much	Some	None
TOTAL	**Sattva_____**	**Rajas_____**	**Tamas_____**

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PART II. LESSON 2

STUDY EXERCISE

Just as with the physical qualities, examine the mental qualities in yourself and others on an ongoing basis. Try to see Vata, Pitta and Kapha mental attitudes. Try to see sattvic, rajasic and tamasic mental attitudes and values. What does this tell you about yourself? What does it tell you about your culture? What does it indicate about your disease tendency? How can you improve the quality of sattva in yourself, your relationships and the world around you? For this purpose use the three guna test form.

STUDY QUESTIONS

1. How are the Doshas useful in characterizing psychological disorders?
2. Why are the three gunas rather than the three Doshas used to determine mental and spiritual nature?
3. Why is the development of Sattva in the mind so important?
4. Why is it important to judge both the quality and Dosha prevalent in the mind?
5. Why is it helpful to seek to develop the sattvic side of one's constitutional Dosha?
6. How would you evaluate the Doshas and qualities prevalent in our culture today?
7. Why is it necessary to consider both the gunas and the Doshas of a person?
8. How does Vata mental constitution differ as Sattva, Rajas and Tamas?
9. How does Pitta mental constitution differ as Sattva, Rajas and Tamas?
10. How does Kapha mental constitution differ as Sattva, Rajas and Tamas?

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PART II. LESSON 3

THE DISEASE PROCESS 1
INCREASE, AGGRAVATION AND ALLEVIATION OF THE DOSHAS

Each Dosha undergoes three basic stages of development as follows:

1) Increase or accumulation	Sanchaya
2) Aggravation or provoked state	Prakopa
3) Decrease or alleviation	Prashama

The Doshas are always undergoing changes, rising and falling like waves with the natural movement of time, with one Dosha predominant at one time, another Dosha at another time. It is important not to allow them to increase to the point of aggravation and to keep their fluctuations mild. This is done by becoming aware of their natural development and by compensating for it or adjusting to it.

VATA

"Qualities such as dryness connected to heat, cause Vata to undergo accumulation. By these qualities connected with cold it is provoked. By opposite qualities like dampness connected to heat, it is alleviated."

1. INCREASE: Heat along with dryness and other Vata promoting qualities allow it to increase. Such qualities are roughness, hardness, lightness, mobility and all other Vata (windy) attributes. They cause Vata to accumulate, whereas the heat prevents them from manifesting their negative power.

2. AGGRAVATION: Cold along with these Vata qualities provokes its negative manifestation as various Vata disorders, like constipation, insomnia, arthritis, etc.

3. ALLEVIATION: Heat and wetness along with the other qualities (smoothness, softness, slowness etc). of opposite nature to Vata alleviate it in the form of various therapies like application of warm oils such as sesame.

PITTA

"By qualities such as sharpness connected with cold, Pitta undergoes accumulation. By these qualities connected with heat, it is provoked. By opposite qualities such as dullness connected with cold, it is alleviated."

1. INCREASE: Cold along with Pitta (bilious) qualities, like sharpness, lightness and oiliness, cause Pitta to increase. Cold keeps the other Pitta qualities from becoming provoked and allows them to accumulate.

2. AGGRAVATION: Heat provokes the negative manifestation of these qualities in the form of various Pitta disorders, like hyperacidity, fever or infection.

3. ALLEVIATION: Opposite attributes, like slowness or dullness, along with cold, will alleviate Pitta, as in the use of cold bitter and alterative herbs to cleanse the blood and bile.

KAPHA

"By qualities such as dampness connected with cold, Kapha undergoes accumulation. By these qualities along with heat, it is provoked. By opposite qualities like dryness along with heat, it is alleviated." (*Ashtanga Hridaya* I.12.19-21)

1. INCREASE: By cold and Kapha (phlegmatic) attributes like dampness, heaviness and dullness, Kapha is increased. Totally like attributes cause Kapha to become predominant.

2. AGGRAVATION: By heat and such Kapha qualities as dampness, it is provoked. This is because heat has the power to stir up these heavy Kapha attributes and cause them to manifest their negative effects. It is just like with water. Cold causes it to increase in the form of ice. Heat by melting it causes it to flood and cause damage.

3. ALLEVIATION: By anti-Kapha qualities like heat, dryness, lightness and sharpness, it is alleviated. For example, fasting along with taking of hot spices like ginger.

The Doshas increase by an increase of like attributes. They are provoked by heat or cold, the strongest of the attributes, which have the power to stir them up. They are decreased by the application of opposite qualities.

THE DOSHAS AND THE CYCLE OF TIME

This process of development for the Doshas follows the cycle of time.

- Kapha generally marks the beginning of all time cycles, Pitta the middle and Vata the end.

This is because the first stage of all cycles involves development of form (Kapha). The middle stage involves manifestation of energy (Pitta). The last phase involves decline and divestment of form (Vata).

THE STAGES OF LIFE

KAPHA STAGE

Kapha marks the age of youth, from conception to late puberty (about age 15). At this time, we are still in the field of the water, the formative element. We are undergoing conception and growth. Our tissues are increasing and we are putting on weight, expanding and densifying. Emotionally we are dependent, receptive and allow ourselves to be protected, taught and guided.

Our diet is also more Kapha with dairy products and rich foods to provide nutrients for growth. Hence most childhood diseases are of a Kapha nature, with mucus, phlegm, colds and flu and swollen glands.

PITTA STAGE

Pitta marks middle age, from after puberty to the onset of old age (about ages 15-50). The growth process slows down and comes to an end. Now we set out to accomplish our action and goals in life. We become aggressive, ambitious and motivated and want to do things for ourselves. The late teen period with its rebelliousness and aggressiveness, particularly among boys, shows this uprising of Pitta.

We become inclined towards more Pitta foods like spices, alcohol or red meat. Pitta disorders are more common, starting with acne and ending up with heart attacks and other manifestations of too extreme energy or willfulness in life.

VATA STAGE

Vata marks old age (gradually sets in after 50 and specifically after 65). The forces of decay and degeneration are set in motion. Gradually our vital fluids dry out, our vigor fails, our hair and teeth fall out, our senses, our sight and hearing, are gradually diminished and our memory begins to fail. These are caused by high Vata that gradually breaks the connection of the life-force with the physical body.

Whereas youth marks the time that the life energy from the soul is entering into and forming the body, middle age marks the time in which it has created its form or

vehicle and is able to act though. Old age marks the time in which the life-force must return to its astral nature because its connection with physical matter is artificial and temporary.

On the positive side, this time of life serves to create wisdom and detachment. It allows the elderly to become the main teachers and guides in life, a role that needs to be reinstated in our society today.

Yet we see another variation in the Doshas through age. Children tend to be more Vata because their energy is as yet unstable and restless. Adults tend to be more Pitta. The elderly tend to be more Kapha, getting more sluggish, putting on weight and being less active. So we could say that while in terms of the tissues or bodily substance childhood is the age of Kapha, in terms of bodily function childhood is the age of Vata. Similarly, old age is functionally a Kapha time, though it is a time when the tissues undergo Vata vitiation. The elderly also accumulate things, another Kapha characteristic.

In addition, childhood is a variable time. Children can go through Kapha or Vata phases. Some children are fat when young only to become skinny when they grow up. Other children are skinny when young and become heavy as they age. Kapha women, for example, are often thin when young,but easily put on weight, particularly after having their first child.

SEASONAL CHANGES IN THE DOSHAS

This process of increase and decrease of the Doshas follows the cycle of time, particularly the seasons. Unfortunately, we cannot use the traditional Ayurvedic view of this as it is based upon the special climate of India.

SEASONAL CHANGES IN INDIA

India is the only place in the world with six natural seasons of two months each. These are called spring, summer, the rainy season, autumn, winter and the dewy season. They mark the respective double months of March–April, May–June, July–August, September–October, November–December and January–February.

In this system, Vata is thought to increase in the summer (May–June), which is dry and hot. Pitta is increased in the rainy season (July–August) which is damp, and Kapha in the dewy season (Jan.–Feb)., which is cold and damp.

Vata is provoked in the rainy season (July–August) by the cooler weather that follows the dry heat of summer, as well as by the wind and storminess of the monsoon. Also in this season primarily light and dry food plants grow in India, hence climate and dietary factors are always linked together.

Pitta is provoked by autumn (Sept.–Oct)., which in India brings renewed heat after the rains. Kapha is provoked in spring (March–April) by the heat that liquefies it.

Vata is alleviated in autumn (Sept.–Oct). by the return of heat. Pitta is alleviated in winter (Nov.–Dec). which brings cold. Kapha is alleviated in the summer (May–June) which has opposite qualities to it.

SEASONAL CHANGES IN TEMPERATE REGIONS

Understanding these qualities, we can apply them to other climates like the four seasonal one in North America:

- VATA relates to late autumn when cold, dry and declining energy prevail.
- PITTA relates to midsummer when heat is predominant.
- KAPHA relates to early spring when water begins to liquefy, as with the melting of the winter snow.

Dating them according to our four–season climate:

- VATA is strongest in November–December
- KAPHA is strongest in March–April
- PITTA is strongest in July–August

This is the time of the year they are most likely to be provoked. Ayurveda divides the year into three parts according to the predomination of the three Doshas.

	PROVOKED	ACCUMULATING	ALLEVIATED
Feb. 1–June 1	Kapha	Pitta	Vata
June 1–Oct. 1	Pitta	Vata	Kapha
Oct. 1–Feb. 1	Vata	Kapha	Pitta

VATA

Vata accumulates in the summer and is provoked in the fall and early winter. It is alleviated in the late winter and spring with the return of moisture and heat. Hence, in summer we must be careful not to become too dry, nor to follow a diet that is too light or cold (like too much fruit and too many salads) or we may aggravate Vata in the fall. We must prepare ourselves for the declining season with tonification or supplementation therapy in early fall, taking more rich and nutritive foods, as nuts, grains, oils and dairy products.

PITTA

Pitta accumulates in the late winter and spring and is provoked in the summer. It is alleviated in the fall and early winter with the return of cold and the shortening of the days. Hence, in the spring we must be careful not to eat food that is too hot, spicy, oily or fried. A blood-cleansing regimen of green herbs, sprouts and vegetables in the spring will help stop Pitta from becoming aggravated in the summer.

KAPHA

Kapha accumulates in the fall and early winter. It is provoked in the late winter and spring. It is alleviated in the summer with the heat and sun. Hence, in the winter we should be careful not to eat too much sweet, heavy, fatty or mucus-forming foods, or

else when they liquefy in the spring, we will have many Kapha disorders. In late winter we should take more spices, have a lighter diet, perhaps do some fasting, take saunas, or do more exercise to help prevent Kapha diseases in the spring.

The general rule is that the Doshas are provoked during the junctures of the seasons. The shift from spring to summer aggravates Pitta. The shift from fall to winter aggravates Vata. The shift from winter to spring aggravates Kapha. Sudden shifts in weather general serve to aggravate the Doshas, particularly Vata.

DOSHAS AND THE TIMES OF THE DAY

In the Ayurvedic biological clock, the day is divided into two parts, day and night, starting at sunrise and sunset. Daytime belongs to Pitta and fire, night to Kapha and water. Pitta is generally stronger or more pronounced during the day and Kapha at night.

To Vata belongs the transition points (sandhis) of dawn and dusk which are points of great change that can agitate us (derange Vata). To Pitta belong the zenith points of noon and midnight, when points of power are reached. Kapha falls in between.

Each half of the day divided into three parts; the first part belongs to Kapha, the second to Pitta and the third to Vata, as the three Doshas always relate to beginning, middle and end in all time processes.

These times are only approximate, as it is organic rather than clock time. They should be adjusted according to the calendar and daylight savings time in the summer. Vata time ends shortly after sunrise or sunset. Pitta time begins shortly before noon and midnight. Hence, in the summer when the days are longer, the times belonging to the Doshas will be longer during the day and shorter at night. The reverse is true during the winter.

	DAY	NIGHT
KAPHA	7 am–11 am	7 pm–11 pm
PITTA	11 am–3 pm	11 pm–3 am
VATA	3 pm–7 pm	3 am–7 am

- During the day, KAPHA is provoked in the morning, is alleviated at noon and accumulates in the afternoon.
- PITTA is accumulated in the morning, provoked at noon and alleviated in the afternoon.
- VATA is alleviated in the morning, accumulates at noon and is provoked in the afternoon, particularly at sunset.
- During the night, KAPHA is provoked in the evening, is alleviated at midnight and accumulates in the early morning.
- PITTA accumulates in the evening, is provoked at midnight and alleviated in the early morning.
- VATA is alleviated in the evening, accumulates at midnight and is provoked in the early morning, particularly at dawn.

Generally, Kapha is provoked in the morning, liquefying after its accumulation at night. Hence, the use of hot spicy herbs like cayenne or black pepper (or the formula Trikatu with honey) is good first thing in the morning to relieve excess Kapha.

Generally, Pitta is provoked on a superficial level during the day, as for example with skin rashes. It is provoked at a deeper level at night, as for example, ulcers.

Generally, Vata is provoked in the early morning, before dawn, as with insomnia but also manifests as tiredness in the late afternoon.

THE DOSHAS AND CLIMATES

The Doshas are aggravated by climates and geographical locations of the same nature. We must not only examine the individual but also the place in which they live. This is called "examination of place" (desha pariksha), which follows "examination of time" (kala pariksha), as with the stages of life and the seasons.

Three basic climates are recognized in Ayurveda:

- Vata type climate region (jangala)
- Kapha type climate region (anupa)
- Pitta type climate (sadharana)

Vata climates are lacking in water and trees, have many slopes and are wild in nature, with less people or civilization. Kapha climates have much water and trees, are level, often marshy, and usually have more people, as along rivers or the sea. Pitta climates fall in between.

Vata climates have the least amount of disease as they have less bacteria. Kapha climates have the most amount of diseases. Pitta climates again fall in between.

VATA CLIMATES

Vata tends to be higher in climates that are cold, dry, clear, light, windy and at higher elevations. A typical Vata climate in this country would be the high desert of the southwest like Santa Fe, New Mexico, where all these factors exist. Most of the year is cool, rainfall is slight, days are mainly sunny, windy and the elevation is high.

The high plains region from New Mexico to Montana and North Dakota (and northwards into Canada) has a similar climate, as does most of the great basin region and submontane regions in the Rocky Mountain area from northern Arizona to eastern Washington state and eastern British Columbia.

PITTA CLIMATES

Pitta tends to be higher in climates that are hot and damp and at a moderate elevation. Eastern Texas away from the ocean, like the climate of Dallas, is typical of this (except in the winter). Heat and sunny days prevail with a fair amount of moisture. Hot tropical areas are very Pitta.

KAPHA CLIMATES

Kapha tends to be elevated in climates that are cold, damp, and cloudy and at low elevations or near the sea or large bodies of water. Such climates are typically found in the northeast, like New England. Rain and dampness are prevalent the entire year, winters are cold, most days are cloudy, and the elevation is low and near the ocean with its fog. Much of the Great Lakes region has a similar climate, including most of eastern Canada, also the Pacific Northwest. Even a wet tropical climate, like that on the wet side of the Hawaiian Islands, is still predominately Kapha.

DUAL TYPE CLIMATES

Dual type climates exist as well. The low desert of the southwest (like Phoenix) and most of the inland areas of California with heat and dryness combine both Pitta and Vata qualities. Pitta and Kapha climatic factors combine in Florida, the Gulf Coast region and the southeastern United States generally which are both hot and damp.

Far north areas with cold and less precipitation (although it does not always melt or evaporate) combine Vata and Kapha qualities. High mountain forests with their thin air are similar in nature. Tropical areas are usually Pitta but on islands or near water have much Kapha also.

Some climates are more extreme than others are. Inland continental climates tend to have both hotter summers and colder winters than coastal areas whose temperature is moderated by the ocean. Such climates with extreme temperature variations are going to tend to aggravate the Doshas.

Chicago in the central part of this country, for example, is very hot in the summer and very cold in the winter. This will be a more unbalancing type climate than Portland Oregon, which has both milder summers and milder winters, though both are predominately Kapha climates.

This does not mean that diseases do not occur in moderate climates. It means that in them the Doshas do not increase in such an obvious way, nor are they as easily provoked by outside factors.

Other climates have different type seasonal changes. Much of California, with its Mediterranean type climate, has a pronounced cool and damp season on one hand, and a warm and dry season on the other, essentially a two-season climate. The former gives a Kapha climate in the winter, the latter a Pitta–Vata climate in the summer.

ADJUSTING FOR CLIMATE

This does not mean that we cannot live in a climate that has the same nature as our constitution, but that if we do so, we must adjust for it. In severe disorders, however, we may have to move, at least until our health is restored.

As we largely live indoors in a controlled climate, it is usually not difficult to counter most effects of our geographical location. We may use a humidifier to counter the dryness of a Vata climate, an air conditioner to balance the heat of a Pitta climate and dry heat, like a wood stove, to counter Kapha locations.

Dietary or herbal methods are even more effective. In Vata climates, we can use more moist foods, like dairy products and apply oil to our skin, nasal passages etc. In Pitta climates, we can eat raw food and fruit juices and use herbal bitters or cooling oils like coconut or sandalwood. In Kapha climates, we can use many hot spices in our cooking and do more physical work.

HOME ENVIRONMENT

We must be careful not to aggravate the Doshas by our home climate. Too high house heat can aggravate Pitta, too low can aggravate Vata and Kapha. Too much dampness in the house can aggravate Kapha and Pitta, too little can damage Vata.

- Generally, our home environment will be a stronger factor than the outside climate for allowing the Doshas to accumulate. However, outside climatic changes are sudden and dramatic and are more likely to provoke diseases. When the wind of early winter causes us to catch cold, it is often just bringing into manifestation that accumulation of Kapha and Vata that we have allowed to occur by dietary and lifestyle factors.

The important thing is for us to note the qualities we most expose ourselves to in our environment, including the outdoors, our home, our place of work and other places where we spend most of our time. The qualities that predominate in these areas will tend to cause diseases of like nature, unless we compensate for them.

If we live in a hot and dry climate, frequently expose ourselves to the sun and heat, work in a hot room and do a lot of jogging, we are accumulating factors that will derange Pitta. Factors that may strongly attack or strain our system, like a long run on a very hot summer day, or becoming very angry (a hot emotion), may then provoke Pitta and cause a fever or other Pitta manifestation.

THE DOSHAS IN THE DIGESTIVE PROCESS

The increase and decrease of the Doshas follows the states of digestion that they rule:

VATA accumulates while the food is in the small intestine. It is provoked while the food is in the colon, its stage of digestion. It is alleviated while the food is in the stomach.

PITTA accumulates while the food is in the stomach. It is provoked while it is in the small intestine, its stage of digestion. It is alleviated when it enters into the colon.

KAPHA increases while the food is in the colon. It is provoked when it is in the stomach, its stage of digestion. It is alleviated when it is in the small intestine.

Kapha problems are more common immediately after eating, like nausea and vomiting. Pitta problems occur about two hours later as heartburn. Vata problems occur four hours or more afterward as intestinal gas.

THE DOSHAS IN THE DISEASE PROCESS

The Doshas undergo accumulation at their respective primary sites: Vata in the colon, Pitta in the small intestine and Kapha in the stomach.

- At this time there arises: 1) Aversion to the qualities that cause them to increase.

For Vata, dislike of dry, rough, light and agitated qualities arises, like sensitivity to the wind or dislike of cold, dry food. For Pitta, aversion to sharp, light and oily attributes occurs, like aversion to sunlight or fried food. For Kapha, aversion to oily, slimy and dull attributes occurs, like aversion to cold dairy products or fatty foods.

- At the same time: 2) Desire for substances and conditions of opposite quality to the Dosha arises.

For Vata, desire for moist, soft and heavy foods may arise, like dairy products or longing for heat. For Pitta, desire for cool baths, cool drinks and raw food may occur. For Kapha, we may crave hot drinks and spices.

When provoked, the Doshas move out of their site of accumulation and invade the various tissues and organs of the body causing various diseases. We will examine this phase in more detail shortly.

- The Doshas have to be returned to their site of accumulation for them to be alleviated.

This is an important principle of Ayurveda, not to be forgotten. In other words, to alleviate the Doshas we must reverse the movement that caused them to be provoked. In this way the Doshas accumulate like water until, like a flood bursting a dam and pouring over the land, they can cause great damage. Little by little, like the receding of a flood, they can be alleviated.

SUMMARY/ WEIGHING OF FACTORS THAT AGGRAVATE THE DOSHAS

The following shows the priority of factors that aggravate the Doshas:

1. Our constitutional Dosha (prakriti) will outweigh environmental factors (vikriti) in causing diseases.

Vata people will tend to have Vata diseases even when they live in a Kapha climate, though the nature of the climate will moderate them. Vata people will tend towards Vata diseases even in the summer, a Pitta time of the year, though the Pitta nature of the season will be a moderating factor.

2. Lifestyle factors will outweigh environmental factors in causing diseases.

A person who is overly active, travels a lot, does not get enough sleep, eats irregularly and otherwise follows a very Vata lifestyle, will tend toward Vata disorders. This remains true even if they do not live in a Vata climate and are not in a Vata season (though, again these factors will have a moderating affect on their disorders, which will be worse in a Vata season or Vata climate).

3. What we take internally will outweigh what we expose ourselves to externally as disease causing factors.

Diet is a more important factor in the increase and decrease of the Doshas, than is climate or season. This is particularly true in the modern world where we are more insulated from environmental changes than in traditional cultures like India.

4. Mental and emotional factors will outweigh physical factors in causing disease.

Excess of anger, for example, will tend to aggravate Pitta even if we are not Pitta predominant in constitution or in a Pitta climate or season. Hence, if a Pitta person has much anger, he will still be prone to Pitta diseases even if Pitta-causing factors of an external nature are avoided (these, however, will moderate its affects).

As human beings, we are primarily creatures of the mind. Our body is just the vehicle for manifesting our thoughts. Though the body does not respond to our immediate thoughts, its condition is still the product of our deeper and long-term mental nature.

5. The DEGREE of these factors must be considered.

If we are lost in a cold wilderness area for several days, with prolonged exposure to cold and lack of food, this is going to very likely cause severe Vata aggravation regardless of the other factors.

Also, regularity must be considered. Whatever is done consistently on a daily basis will tend to have a strong effect in time.

5. The overall rule is that the more these factors of constitution, lifestyle, season and environment combine, the greater the impact upon the Doshas.

For example, if one is a Vata person with a Vata lifestyle and diet, in a Vata time, season and climate, and with a Vata frame of mind (like much anxiety), the stage may be set for the onset of a severe Vata disorder.

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PART II. LESSON 3

STUDY QUESTIONS

1. What are the three stages of development of the Doshas?
2. What factors cause them to increase, to become aggravated and to be alleviated?
3. How do the Doshas relate to the divisions of the day?
4. How do they relate to the seasons of the year?
5. How do they relate to the stages of life?
6. How do the Doshas relate to different climates?
7. Identify some Vata climates, some Pitta climates, and some Kapha climates.
8. How do the Doshas relate to one's home environment?
9. How do the Doshas relate to the digestive process?
10. To what sites do the Doshas have to be returned for their elimination?
11. How do inner and outer factors compare in their power to aggravate the Doshas?
12. Why is the accumulation of factors that aggravate the doshas so important in causing disease?

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PART II. LESSON 4

THE DISEASE PROCESS 2
THE STAGES OF DISEASE

THE SIX STAGES OF DISEASE

According to Ayurveda, the disease process can be summarized in a simple way. The Doshas undergo increase by aggravating factors (diet, climate, seasons, lifestyle, emotions, etc. of like nature). This causes a weakening of the digestive fire (agni). Excess Kapha blocks the digestive fire by its cold and damp nature, excess Vata by its cold and variable nature, excess Pitta by its oily nature (which like hot water can still put out a fire).

This weakened digestion in turn allows an undigested food mass (Ama) to arise. This, with the increased Dosha, accumulates at its site. When provoked, it moves out and blocks the channels and becomes deposited in any weakened site in the body, from which the disease manifests.

> VATA accumulates while the food is in the small intestine. It is provoked while the food is in the colon, its stage of digestion. It is alleviated while the food is in the stomach.
>
> PITTA accumulates while the food is in the stomach. It is provoked while it is in the small intestine, its stage of digestion. It is alleviated when it enters into the colon.
>
> KAPHA increases while the food is in the colon. It is provoked when it is in the stomach, its stage of digestion. It is alleviated when it is in the small intestine.

Ayurveda recognizes six stages in the disease process according to the development and movement of the aggravated Doshas. These are called:

THE SIX STAGES OF DISEASE

1. Accumulation (sanchaya)	2. Aggravation (prakopa)
3. Overflow (prasara)	4. Relocation (sthana samsraya)
5. Manifestation (vyakti)	6. Diversification (bheda)

The first two stages refer to the increase of the Doshas in their respective sites. We have already discussed them in the general process of increase and decrease of the Doshas. The second four show their spread to different parts of the body and relate more to specific diseases.

1. ACCUMULATION

The Doshas begin to increase in their respective locales. Causes include wrong diet, seasonal maladjustments, wrong lifestyle, psychological disturbance and all the usual factors that increase the particular Dosha, most of which we have already discussed. The symptoms listed below are still mild at this stage.

- VATA (air or wind) begins to accumulate in the colon causing distention, gas, constipation, insomnia, fear, fatigue, dryness and seeking of warmth.
- PITTA (fire or bile) begins to accumulate in the small intestine producing burning sensation, fever, hyperacidity, bitter taste in the mouth, yellow coloring of urine and stool, desire for cold things, irritability and anger.
- KAPHA (water or phlegm) begins to accumulate in the stomach resulting in lassitude, heaviness, pallor, bloating, indigestion and desire for light food.

2. AGGRAVATION

The Doshas continue to increase in their respective sites and bring about an increase in the strength of the symptoms manifested there. By the pressure of this accumulation, symptoms are reflected elsewhere in the body.

- VATA causes light-headedness, increased constipation, abdominal pain or spasms, further accumulation of gas with borborygmus, along with upper abdominal distention.
- PITTA causes increased acidity, acid regurgitation, burning pain in the abdomen, excessive thirst, loss of strength and difficulty sleeping.
- KAPHA causes loss of appetite, indigestion, nausea and increased salivation, heaviness in the head and heart and excessive sleeping.

3. OVERFLOW

The Doshas have now filled up their respective sites and begin to overflow into the rest of the body. They enter into the plasma and blood and spread out of the G.I. tract. The Doshas are no longer localized and can now penetrate into the organs and tissues of the body causing various damage and allowing various diseases to arise. The symptoms, however, are still general and have not yet become localized.

The Doshas move in different directions causing various disorders and dysfunctions. The nature and location of these complications depends upon the direction in which the Doshas move (potentially they can move in any direction, up, down, to one side or the other), but will go the way it is easiest for them to travel). They

come into close contact with the tissues and waste materials of the body and become mixed with them. Worsening of symptoms at their respective sites will occur.

- VATA causes dry skin, pain or stiffness of the joints, lower back pain, convulsions, spasm, headache, dry cough, intermittent fever, as well as continued abdominal pain with constipation and painful bowel movements and general fatigue.
- PITTA causes inflammatory skin diseases, conjunctivitis, gingivitis, dizziness, headache, high fever, bilious vomiting, as well as diarrhea with burning sensation.
- KAPHA causes cough, difficult breathing or gasping for air, swollen glands, low-grade fever, vomiting, swelling of the joints and mucus in the stools.

4. RELOCATION

The Doshas now relocate themselves in particular sites in the body. Through the bloodstream, having entered into the tissues, they form a new site of disease and symptoms of a specific nature.

Usually those sites that are weak or vulnerable are the ones taken. For example, in arthritis, they would redeposit themselves in the joints and accumulate there. The symptoms now tend to become fixed in location, while in the overflow state they move around and fluctuate.

5. MANIFESTATION

Now the Doshas manifest specific symptom complexes at these particular sites. We can now identify the diseases as asthma, diabetes, arthritis or whatever they happen to be. The symptoms of these diseases are initial but specific and no longer just that of the Doshas in their movement.

6. DIVERSIFICATION

At these particular sites, the Doshas manifest their special characteristics. The disease can be identified according to the attributes of the three Doshas it possesses.

For example, Vata (air) type arthritis will evidence severe pain, cold, stiffness, dry skin and constipation. Pitta (fire) type will show fever, burning sensation, red swelling of the joints and loose stool. Kapha (water) will demonstrate swelling, edema, phlegm and congestion.

The disease undergoes its own characteristic development and changing of symptoms. Arthritis, for example, will develop as degeneration of the bones and the joints.

Accumulation of the Doshas is like the growth of a seed. Like a seed, it is deposited at a weak location in the body where it grows into a tree and exhibits the fully developed symptom complex of a disease.

THE SIX STAGES OF DISEASE AND TREATMENT

The general rules in treatment are that:

- It is always easier to treat the Doshas while they are still located in their respective sites. The stages of accumulation and aggravation are still easier to cure.
- The stage of overflow is the transitional stage.
- At the relocation phase, only the preliminary symptoms of the disease are in evidence and vitality is still strong, so treatment is still not that difficult but must be persevering.
- The last two stages present a fully developed disease. The disease has matured and will take time and effort to rectify. It has become part of our nature and life and requires a major change of our lifestyle to reduce it. Fully developed diseases usually take some months of natural therapies to alleviate or cure, as the life-force is already disrupted by the disease and may be mixed up with it.

It should be noted in this regard that *all diseases can be treated at the site of accumulation of the Dosha that causes them.* Hence, even if we cannot differentiate the stage, degree and diversification of the disease, if we can at least ascertain its Doshic basis, we can still treat it in an effective though general manner.

The accumulation phase is the root of all diseases. As long as the Dosha accumulates, it will get worse. If we stop its accumulation, we can relieve it in time, even if it has progressed far beyond this stage.

THE THREE DISEASE PATHWAYS

1. Outer (bahya marga)	2. Inner (antar marga)	3.Central (madhyama marga)

INNER DISEASE PATHWAY

- The "inner disease pathway" (antar marga) consists of the digestive tract from the mouth to the anus.

This pathway is called inner not because it occurs inside the tissues and organs, but because the digestive tract forms a channel through the inside of the body. Hence, do not be confused by the term inner. Do not think that this pathway has something to do with the mind or the deeper tissues. It does not.

Diseases here are easy to treat because it is possible to dispel them out of the body directly through the digestive tract, which is the main route for eliminating all toxins. They include mainly diseases of the digestive tract.

The Doshas reside here in their states of accumulation and provocation, but can also spread and become deposited in other sites within it.

OUTER DISEASE PATHWAY

- The "outer disease pathway" (bahya marga) is said to include the plasma (skin) and blood, the superficial tissues.

These are outer factors because they occur on the exterior of the body. Diseases here are more difficult to treat as they have already entered into the tissues. These include skin diseases, lymphatic problems and toxic blood conditions.

The Doshas enter this pathway in their overflow state and can be deposited here as well. Though this is called the outer disease pathway, it is deeper or more internal to the tissues than the inner disease pathway.

CENTRAL DISEASE PATHWAY

- The "central disease pathway" (madhyama marga) consists of the deeper tissues of muscle, fat, bone, bone marrow and nerve tissue, and reproductive tissue.

It is literally called the "middle disease pathway" because it occurs between the outer pathway, the skin, and the inner, the G.I. tract, not because it is of moderate nature in the diseases it causes.

The most sensitive points and organs of the body are affected here like the head, heart, bladder, genitals, joints and bones.

Diseases here are the most deep-seated and the most difficult to treat. Most severe, chronic and degenerative diseases come from this area—everything from cancer to arthritis. The Doshas get into this area only after having spread through the superficial tissues. Diseases here show a penetration of toxins into the deepest tissues of the body.

- The outer and central disease pathways make up the seven tissues of the body. The first two—skin and blood—as the outer and the next five—muscle, fat, bone, marrow and reproductive fluid—the middle.

Generally, Kapha diseases are more mild and affect mainly the inner pathway, the digestive tract, though many of them also affect the plasma. Pitta diseases are moderate in affect and damage mainly the outer pathway, particularly the blood. Vata diseases are the most severe and tend to damage the deeper tissues, particularly the bones and nerves.

MOVEMENT OF THE DOSHAS THROUGH THE DISEASE PATHWAYS

The factors which cause diseases to move from the digestive tract to the tissues are "excessive exercise, too much hot or sharp food, wrong life-regimen and by being transported by Vata". These make it possible for the Doshas to be more easily transported into the tissues, as they open up the channels for the disease factors to enter them.

They move back from the inner tissues to the digestive tract by "purification of the openings of the channels," particularly by oleation and sweating therapies, as well as by the control of Vata (breath-control, pranayama) and right life-regimen. These open the channels for the disease factors to be drained from them.

CLASSIFICATION OF DISEASE

- Diseases are of two levels: 1) physical and 2) mental. The latter generally outweighs and causes the former, though the former influences the latter.

- Diseases are considered to be twofold, as owing to: 1) exogenous or 2) endogenous factors. Exogenous diseases include mainly exposure to the elements, like heat or cold, wind or rain, or by injury. Endogenous diseases are owing to Dosha imbalances or psychological factors (rajas and tamas in the mind). Most diseases are endogenous in nature, as endogenous imbalances make us prey to exogenous factors.

- Diseases are also twofold as 1) caused by others or 2) self-caused. Diseases caused by others are largely exogenous and may be due to the elements or negative actions of other people, like violence. Diseases caused by ourselves include those owing to the Doshas (physical) and gunas (psychological).

- Diseases are also twofold as caused by: 1) physiological or 2) spiritual factors. Physiological factors are the three Doshas. Spiritual factors are negative karma, which may stem from a previous incarnation. It is not usually amenable to purely physical remedies. Many diseases combine both factors.

SIX PHASES OF DISEASE

1. A cause (hetu)	2. Preliminary or prodromal signs (purvarupa)
3. Primary or cardinal signs (rupa)	4. Pathological changes (samprapti)
5. Relief (upasaya)	6. Aggravation (anupasaya)

Each disease has four factors, which in turn lead to two possible results. The cause of disease lies in the factors that increase the Doshas. The preliminary signs manifest between the stages of overflow and deposition. They are mainly the signs of the excess Doshas trying to relocate themselves in a specific site. The primary signs manifest with the manifestation stage. After this point the disease may get better or worse.

THE FIVE WAYS OF KNOWING A DISEASE

1. Cause	2. Preliminary signs
3. Primary signs	4. Pathological changes
5. Means of relief	

These five phases relate to the five ways of knowing a disease (pancha nidana). Even treatment can be a form of diagnosis. If we try a remedy to alleviate a condition and it does not work, it still serves to give us better knowledge as to what the condition is. For this reason, Ayurvedic doctors regard treatment as one of the best diagnostic measures. Such preliminary or exploratory treatments are part of all systems of medicine.

We need not feel bad if our diagnosis or treatment is not always completely correct, if we can learn from it. The important thing is that it leads us to a greater understanding of the disease. In the beginning of treatment it is good to try exploratory treatments. This is to give tentatively, in a short term, reduced manner or lower dosage, what you think may improve the condition. With such a limited application, only enough of the therapy is given to see if it helps the patient, but not enough is given to harm the patient if it is the wrong method to us. The important thing is to ascertain the degree and attributes of the aggravating Dosha.

THE FOUR QUARTERS OF TREATMENT

1. The physician	2. The nurse or physician's assistant
3. The remedy	4. The patient

If any of these are deficient, the treatment will not succeed. The physician must be knowledgeable, experienced and practical in approach. The remedy must be appropriate to the disease, taken in the right manner, in the right dosage and for the right period of time. The nurse must be competent and compassionate. The patient must have faith in the treatment and the means to carry it out (which usually requires the material resources to pay for the treatment).

For the general therapies of Ayurveda appropriate in this country, a nurse is not necessary. That role can usually go under that of the physician.

THE FOUR PROGNOSES OF DISEASE

1. Easy to cure	2. Difficult to cure
3. Not curable but in which the symptoms can be relieved or reduced	4. Incurable

Diseases are easy to cure if they are of a different nature than the predominant constitutional Dosha, for example, a Kapha disease like the common cold in a Pitta constitution.

They are easy to cure if they do not involve tissues and waste materials of the same nature as the Dosha and are not reinforced by climate, season, work or other environmental factors.

The symptoms should be mild, the condition new (not a disease that one has had a number of times previously), and the patient should have the resources and motivation to follow the therapy completely. The disease should be confined to one Dosha, to one channel and to one disease pathway, preferably the inner pathway or digestive tract.

Diseases are difficult to cure if they are of the same nature as the constitution, as a Vata condition like arthritis in a Vata person. Also, if they are reinforced by outer conditions, if the symptoms are severe, if the condition is recurring and if the disease involves more than one Dosha or channel and has entered into the outer or middle disease pathways, it will be difficult to cure.

Diseases of pregnant women, young children, the elderly or those in convalescence from another disease fall under this category, as they do not possess the vitality to fight strong disease attacks. Lack of resources or motivation from the patient makes a condition more difficult to treat as well.

Diseases for which only symptomatic relief can be provided are those that are congenital, chronic and degenerative like rheumatoid arthritis in a very old person. Diseases that require major surgery or that have already resulted in severe tissue damage (like loss of an organ or deformation of the bones) are in this category as well.

They usually affect the deeper tissues and involve contradictory signs and mutually reinforcing conditions. Often the vitality or Ojas of the patient is too low to be able to be adequately built up again. Or the patient may only be willing or able to do more than a small part of the treatment.

Diseases that are incurable are those that involve all the Doshas, which affect the deeper tissues in a radical way, in which the vitality and Ojas has already collapsed, and in which there are signs of imminent death, or in which the patient has given up their will to live. Cancer that has metastasized is often of this nature.

Ayurveda does not claim to be able to cure all disease, nor that all diseases are curable. As the body is a material structure and produced by time, once this structure is damaged in a radical way, or once the cumulative effect of time has reached a certain threshold, the momentum of the disease may be irreversible.

Generally we will be treating conditions that are curable or palliable. Several diseases usually require hospitalization and involve taking on a legal risk. To be an effective practitioner does not require being able to treat the most extreme illnesses, but rather to know how to prevent the Doshas from accumulating in the first place.

Actually, disease is part of life and we will all eventually succumb to and die by one disease or another. The purpose of the healer is to prolong and optimize our life, but there are limits to this process, particularly in our culture that is out of harmony with nature.

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PART II. LESSON 4

STUDY QUESTIONS

1. How does Ojas protect the body?
2. What are the signs of low Ojas?
3. What are the six stages of disease?
4. Trace the six stages of disease of each of the Doshas, Vata, Pitta and Kapha.
5. What triggers the disease process?
6. What are the three disease pathways?
7. Why are diseases of the central pathway the most dangerous?
8. What are the four prognoses of disease?
9. Why should the Doshas first be returned to their site of accumulation before we strive to eliminate them from the body?
10. How can treatment be used as a form of diagnosis?

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PART II. LESSON 5

EXAMINATION OF DISEASE 1

Just as we must learn to determine the constitutional type of the individual, so we must be able to ascertain the specific nature and type of the diseases they may be suffering from. This we call "examination of disease," VIKRITI PARIKSHA. Diseases are usually, but not always the same as the underlying Dosha.

To treat diseases, we must learn to ascertain their location, stage and strength as already noted.

THE DOSHAS AS SITES OF DISEASE

The Doshas, as the underlying forces of the body, are not only the factors that cause disease. They are also the sites where disease occurs. These relate to the tissues, organs and systems that they rule.

The Doshas when too high tend to damage each other. They eventually all become imbalanced. Hence, we must carefully discriminate the Doshas causing the disease process from those which may be only part of or the site of the disease process.

Diseases involving the nervous system show Vata (wind) as the site of the disorder. Diseases of this system ruled by Vata will be more commonly Vata but may be of a Pitta or Kapha nature. In the latter cases, Vata is not to be blamed. Vata is innocent. Vata is merely the site of Pitta or Kapha disorders. However, we must not forget Vata as the site of the disease, any more than the nature of the Dosha that causes it. Hence, in treating nervous system disorders, even those caused by Pitta and Kapha, we may have to treat aspects of Vata as well.

Usually, a Dosha will aggravate the factors it rules; that is, it will be both the site as well as the causative factor in the disease process.

Thus high Kapha (phlegm) tends to damage the lungs, a Kapha organ. But an excess Dosha may take as its disease site that of another Dosha. This usually indicates a severe condition, in which the Dosha has already damaged its own sites and is at the stage of spreading or overflow.

For example, high Kapha, after damaging the lungs, may then damage the nervous system, as in asthmatic wheezing or epilepsy due to phlegm blocking the subtle channels and affecting Vata.

All the Doshas will eventually tend to damage Vata or create diseases of the bones, nervous system and mind, as Vata rules the deeper tissues and energies of the body. The Doshas affect each other and in severe diseases, like cancer, all three Doshas may be out of balance, rendering treatment extremely complicated.

EXCESS STATES OF THE DOSHAS

To identify the diseases of the Doshas, we must be able to recognize their attributes. According to Ayurvedic source books, the classical symptoms of the aggravated or elevated Doshas are as follows:

EXCESS VATA

> Vata's actions, when aggravated, are: collapse, spasms, piercing pain, numbness, depression, breaking, striking and biting pain, constipation, cracking of the joints, contraction, retention of waste materials in the body, excitability, thirst, trembling, roughness of skin, porosity of tissues, dehydration, agitated movement, stiffness, astringent taste in mouth, and dark or reddish brown discolorations.

We see in all these the drying, disruptive and agitating powers of the wind and the derangement of nerve impulses. Tissue deficiency combines with excess movement and hypersensitivity.

EXCESS PITTA

> Pitta's actions, when aggravated, are: burning sensation, redness, feeling hot, boils, sweating, pus formation, bleeding, necrosis, exhaustion, fainting, inebriation, pungent and sour taste in the mouth and all colors but white and brown.

We see in all these the burning, boiling and fermenting action and color of fire.

EXCESS KAPHA

> Kapha, when aggravated, creates phlegm, hardness of tissues, itching, cold sensation on the skin, heaviness, congestion, obesity, edema, indigestion, excessive sleeping, white color, and sweet and salty tastes in the mouth which take time to notice.

Ashtanga Hridaya XII. 49-54)

All these reflect the heaviness, torpor, pallor and stagnation of water.

DEFICIENT STATES OF THE DOSHAS

The Doshas, when deficient, are not so significant in causing disease but it is important still to know their signs to help identify the nature of conditions. The symptoms of the Doshas when low or deficient are as follows:

DEFICIENT VATA

> Vata when low causes lassitude of the limbs, deficiency of speech and enthusiasm, confusion of perception, as well as increase in phlegm along with production of toxins (ama).

Vata (air) when low resembles high Kapha (water). There is lack of movement, along with dullness and heaviness, reduced sensitivity and sensation.

DEFICIENT PITTA

> Pitta when insufficient causes weakness of the digestive fire, cold and lack of lustre.

Pitta when low resembles high Vata and Kapha both. The attribute of cold is most elevated with degenerated metabolism, poor appetite and poor circulation.

DEFICIENT KAPHA

> Kapha when low results in a feeling of emptiness in the stomach, palpitations and loosening of the joints.

Ashtanga Hridaya XI. 14-16

Kapha when low resembles high Vata. Stability and firmness in the tissues is reduced and the mind and emotions become ungrounded.

Disease is primarily caused by the Doshas that are too high or aggravated. Those that are too low are usually not regarded as possessing the strength to cause disease.

The following list, in a comprehensive way, gives the symptoms that each of the three Doshas most commonly shows. These can be added to the factors of constitutional examination for greater clarity.

Examination of pulse, tongue, abdomen, as well as questioning the patient should be done thoroughly (see the diagnostic section of the course).

SYMPTOMS OF AGGRAVATED DOSHAS

PAIN

V—Most severe; throbbing, biting, churning, beating, tearing, variable, migratory, colicky, intermittent
P—Medium; burning, steaming
K—Least; heavy, dull, constant

Pain is perhaps the chief characteristic of all disease. As Vata diseases tend to be more severe, they involve more pain. Strong, sharp, shocking and disruptive pain is the chief characteristic in Vata disorders.

For Pitta, pain is usually associated with swelling, bleeding or burning sensation; for Kapha with feelings of dullness, heaviness, congestion or stagnation.

Pain is most severe when there is a blockage of the channels and wrong movement in the channels.

FEVER

V—Moderate temperature, variable or irregular fever, thirst, anxiety, restlessness
P—Highest temperature, burning sensation, thirst, sweating, irritability, delirium
K—Low grade fever, dullness, heaviness, constant temperature

Fever is the foremost of all diseases and in traditional cultures the main killer. Fever is more significant in Pitta disorders and is their main characteristic, along with other heat sensations like inflammation, infection and burning sensation.

Acute fever is more Pitta. Constant fever at low temperature is more Kapha. Irregular, intermittent or variable fever is more Vata.

DISCHARGES

V—Gas, sound
P—Bleeding, yellow pus, bile
K—Mucus, whitish pus, water, salivation

The main characteristic of Kapha disorders is excess discharges particularly phlegm, water (as in watery skin sores or rashes) and pus, mainly whitish in color. Pitta also causes an increase of discharges, including sweating, bile in the system, bleeding and pus (toxins in the blood). Vata has the least discharges as it is subtler in nature, mainly intestinal gas or other noises, cracking of the joints, or moaning and sighing, which are all discharges of Vata.

COLOR (as in complexion, discharges, discolorations)

V—Black, brown, blue black, blue, pink, decrease or absence of normal color P—Red, purple, yellow, green, black, smoky K—White, pale

Pitta causes bright discolorations, Vata dark discolorations and Kapha pale discolorations. The color of Pitta usually reflects excess bile or blood. The color of Kapha reflects excess water or phlegm; that of Vata reflects excess gas or decay of tissues. Discolorations are more typical of Pitta disorders.

MOUTH TASTE

V—Astringent taste, dry P—Bitter or pungent taste, increased salivation K—Sweet or salty taste, profuse salivation, mucous discharges

High Vata dries out the mouth and causes cracked lips. Pitta causes thirst and burning sensation with possible greasiness in the mouth. Kapha causes increased salivation or mucous in the mouth.

THROAT

V—Dry, rough, pain and constriction of esophagus P—Sore throat, inflammation, burning sensation K—Swelling, dilation, edema

Vata causes dry throat and difficulty swallowing, with possible chronic dry cough. Pitta causes swelling and sore throat. Kapha causes accumulation of mucus in the throat.

STOMACH

V—Decreased secretions, irregular appetite, frequent eructation (belching, hiccup), sense of constriction P—Excessive appetite, sour or pungent eructation, burning sensation, ulcers, cancer K—Slow digestion, sweet or mucoid eructation

Heartburn, hyperacidity or burning stomach pain relates to Pitta. Nausea, feeling of heaviness and vomiting are characteristic of Kapha, or eating too much Kapha food. Vata causes irregular peristalsis, and dryness in the stomach.

LIVER AND GALL BLADDER

V—Dry, rough, scanty secretions, irregular activity
P—Soft, excessive bile production, gall stones, inflammation, abscesses, increased activity
K—Enlarged, heavy, firm, scanty bile, decreased activity

Most pain in the liver and gall bladder area is due to high Pitta. Kapha causes heaviness and stagnation in the area. Vata causes dryness and atrophy.

INTESTINES

V—Dry, peristalsis disorders, distention, gas, constipation
P—Profuse secretions, quick peristalsis, inflammation, ulceration, abscess, tumors, cancer, bleeding, perforation
K—Mucus coating, slow peristalsis, obstruction, distention, edema, tumors

Intestinal gas and irregular movements relate to Vata. Inflammation and bleeding relates to Pitta. Heaviness, congestion and phlegm relates to Kapha.

FECES

V—Constipation, painful and difficult bowel movements, dry, small in quantity
P—Diarrhea, watery stools, quick or uncontrollable evacuation, burning sensation, increased frequency, moderate amount
K—Solid, decreased frequency, large amount, containing mucus, with itching

In Vata diseases, constipation and gas tend to occur along with nervousness, dryness and lack of vitality. In Pitta diseases, diarrhea is common, often with burning sensations. In Kapha conditions, mucus discharges increase, along with slower and more difficult elimination.

URINE

V—Scanty, difficult to discharge, increased frequency or absence of urination, colorless
P—Profuse, with burning sensation, increased frequency, yellow, turbid, brown or red in color
K—Profuse, increased frequency, mucoid, white or pale

Pitta diseases usually bring on increased urination along with thirst. Vata diseases have scanty, difficult urination with thirst. Kapha diseases have thickening of the urine as with other discharges.

SWEAT

V—Scanty, irregular, inability P—Profuse, hot K—Moderate, constant

Vata diseases cause poor peripheral circulation and lack of lubrication to the skin. Pitta diseases bring about sweating to relieve heat. Kapha diseases may increase sweating as water overflowing the tissues.

MIND AND SENSES

V—Delusion, fear, apathy, sorrow, loss of consciousness, insomnia, desire for hot and dislike of cold things P—Weakness of senses, intoxication, restlessness, violent emotions, delirium, loss of sleep, dizziness, fainting, desire for cold things K—Slow perception, lack of desire, lethargy, stupor, excessive sleeping, desire for hot things

Vata types tend to lose coordination of the senses and calm of mind, along with restlessness, ungroundedness, disorientation and anxiety. Pitta types feel agitated, with heat in the head, dizziness, and difficult or painful vision. Kapha types become dull, unresponsive and inert.

ONSET RATE OF DISEASE

V—Rapid, variable, irregular P—Medium, with fever K—Slow, constant

Vata types can quickly come down with diseases or quickly experience changes in their condition. Pitta diseases start with high fevers. Kapha diseases develop slowly out of congestion and stagnation.

SAMA AND NIRAMA CONDITIONS

The conditions of the Doshas varies according to whether they are influenced by toxic accumulations in the body (Ama).

Ama is the undigested food mass that accumulates in the digestive tract. It is evidenced mainly by lack of taste and appetite, indigestion, bad breath, thick tongue coating, expectoration of sticky phlegm or saliva, distention of the chest or abdomen with pain on palpation, general feeling of heaviness, tiredness or lack of strength, and dullness of the mind and senses. Other symptoms include accumulation of waste materials in the body, such as constipation, inability to sweat or difficult urination, and blockage of the channels, along with a deep, dull or slippery pulse.

Ama is much like Kapha. It is cold, damp, heavy, thick and sticky to an even greater degree. It is also turbid and tends to ferment. It is aggravated by dietary factors like animal products, by heavy or mucus forming foods, by oil massage or any application of pressure and by cloudy weather. It combines itself with the Doshas and modifies their attributes. Ama brings about the suppression of the digestive fire (Agni). The undigested food mass in turn increases Ama. Similarly, increasing Agni counters Ama.

Usually Ama is involved with the accumulation of the Doshas at their respective sites and serves to begin the disease process. All diseases can be said to be owing to Ama. But as the Doshas enter into the deeper tissues, Ama formation may cease to be a problem. In any case in order to cleanse the Doshas from the deeper tissues, Ama must first be eliminated. The Ayurvedic rule of treatment is to turn a condition from its Ama to non-Ama state and then to discharge the excess Dosha from the body.

Ama conditions of the Doshas are called "Sama" ("sa" means with and is added to "ama"). Conditions of the Doshas without Ama are called "Nirama" ("nir" means without).

There are as many diseases of a Nirama as of a Sama nature. Nirama conditions, however, are simpler to treat than Sama conditions since a preliminary treatment to remove the Ama is not required.

- AMA combines with VATA to create feelings of dullness, heaviness and fullness, along with regular Vata syndromes.
- AMA combines with PITTA to create feelings of heaviness and dullness, with more dampness and less heat than regular Pitta symptoms.
- AMA combines with KAPHA to increase its attributes generally and to make them more toxic or turbid in nature.

SAMA AND NIRAMA VATA

SAMA VATA is evidenced by brown tongue coating, particularly at the back of the tongue, bad breath, abdominal pain, distention, gas and constipation. There will be feelings of heaviness, dullness and fatigue, along with disorientation.

NIRAMA VATA is indicated by absence of tongue coating, with dry or cracked tongue, normal appetite, no constipation, mouth dry with astringent taste, thirst, dehydration, light and dry body with more emaciation but less heaviness and fatigue.

SAMA AND NIRAMA PITTA

SAMA PITTA is evidenced by yellow tongue coating, greasy in nature, bad breath, little thirst, loss of appetite, bitter or sour taste in the mouth, tightness in the abdomen, mild burning sensations, yellow color to the urine and feces, and cloudy perception.

NIRAMA PITTA is indicated by excess appetite and thirst, by red or inflamed tongue without tongue coating, strong burning sensations, urine and feces normal, clear or overly acute perception and some tissue depletion.

SAMA AND NIRAMA KAPHA

SAMA KAPHA is indicated by a thick white tongue coating, perhaps covered with mucus, with mucus in the saliva and a salty or sour taste in the mouth. The throat and sinuses may be blocked or congested. The chest will be congested, tight and painful. There will be mucus in the stools and urine. Mucus will be thick, sticky, white in color and difficult to expectorate.

NIRAMA KAPHA is shown by normal appetite, lack of pronounced tongue coating, sweet taste in the mouth, no mucus in the stool or urine, and no pain on palpation. The mucus will be clear, watery and easy to discharge.

AMA FEVER

When Ama ferments, it creates heat and fever (called "Amajvara," Ama-fever). Symptoms of Ama, like greasy tongue coating, heaviness and fatigue, combine with elevated body temperature, inflammation, infections, and pus formation. Many chronic diseases involve this, like rheumatoid arthritis. The Ama sustains a low-grade fever. When we see a patient that has signs of debility plus Ama, we must first clear the Ama before trying to build them up.

AMA AND OJAS

Generally Ama and Ojas are opposite in nature. Ojas is the source and repository of life and healing. It sustains the organic integrity of the body and prevents the build up of foreign matter, whether as waste-material or undigested food particles. Ama is the source and repository of decay and death. It represents the build up of foreign matter in the body that is outside the control of the life-force. Ojas is decreased by Ama. Low Ojas allows Ama to accumulate.

(see *Yoga of Herbs,* pp. 44-48)

Fever - keep or try to remove

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PART II. LESSON 5

STUDY EXERCISE

Examine the symptoms in the following three diseases: Hepatitis, arthritis and diabetes, including organs and systems affected. Which Doshas do you think are most involved in these diseases? Which tissues and subdoshas are most affected?

STUDY QUESTIONS

1. How are the Doshas the sites of disease, as well as the cause?
2. What are some main diagnostic indications of a Vata disease?
3. What are some main indications of a Pitta disease?
4. What are some main indications of a Kapha disease?
5. How do Vata diseases affect the mind and senses?
6. What is an Ama condition generally?
7. How does it relate to Agni and digestion?
8. How do Sama and Nirama Pitta differ?
9. How are Ojas and Ama opposite in nature?

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PART II. LESSON 6

EXAMINATION OF DISEASE 2
THE DOSHAS AND TISSUES IN THE DISEASE PROCESS

In Ayurveda 80 types of Vata disease are recognized, 40 Pitta and 20 Kapha. Vata causes the greatest number and the most severe diseases, Kapha the least, with Pitta in its usual median role.

Key to classifying diseases is to note not only the Dosha, but also the tissue that the Dosha has entered into. Generally speaking, the deeper into the tissues the Doshas go, the greater the damage they cause. Their accumulation occurs in the inner disease pathway (antar marga) or digestive tract. From there they move into the outer disease pathway (bahya marga), the plasma and blood. This gives them access to the central disease pathway (madhyama marga) where they can enter the deep tissues and vital organs and cause debilitating or life threatening disorders.

Hence, diseases in deeper tissues like bone, marrow or reproductive fluid are difficult to treat. In the reproductive tissue they often involve the collapse of Ojas and the immune system.

VATA

Vata moves from its site of accumulation in the large intestine and enters into the seven tissues via the bloodstream.

1. PLASMA: Vata in the plasma (Rasagata Vata) vitiates the skin. It causes dry skin, along with roughness or cracking and black and brown skin discoloration.

Additional symptoms include stopping of sweating, tightness and thinness of the skin, coldness of the skin and weakening of peripheral circulation, along with pricking pain, itching or numbness of the skin.

This causes such diseases as dry skin diseases, psoriasis, eczema, and dry scabies, also severe influenza, dry cough and Vata type fevers.

2. BLOOD: Vata in the blood (Raktagata Vata) damages and dries out the blood and blood vessels.

It causes poor circulation, with prominent or varicose veins, easy bruising, palpitations, blood clots and hardening of the arteries. Additional symptoms include cold extremities and slow healing of sores or wounds or slow ripening of boils.

This produces such disease conditions as varicose veins, gout, heart diseases and hypertension.

3. MUSCLE: Vata entering into the muscles (Mamsagata Vata) dries them out and depletes them.

It causes emaciation, muscle weakness and wasting away of the muscles. It also causes muscle rigidity, spasms, tremors or twitching and cramping pain in the muscles, sometimes paralysis.

The extremities will feel heavy and there will be lack of coordination and flexibility in movement. Such diseases as various forms of muscle paralysis or dry, hard tumors in the muscles (myoma) occur in this way.

4. FAT: Vata in the fat or adipose tissue (Medogata Vata) will also dry it and deplete it.

It causes emaciation, depletion of fat, dry skin, inability to sweat, sinking of the eyes, thirst and lower back pain. The spleen or kidneys may become enlarged. Diabetes (Vata type) may occur or other wasting diseases (like T.B). Fatty tumors (lipoma) generally small, dry or hard, may be produced.

5. BONE: Vata in the bone (Asthigata Vata) causes weakening and wasting of the bone tissue.

This includes brittle bones, easy or spontaneous fractures, osteoporosis and pain in the bones. There will also be pain or sensitivity of the teeth, cavities in the teeth, brittle nails and hair, and falling out of teeth and hair. Diseases include arthritis, osteoarthritis, rheumatoid arthritis, osteoporosis and bone tumors.

6. MARROW: Vata invading the marrow (Majjagata Vata) will dry it and deplete it.

There will be weakness of the nerves, nerve pain, tremors, convulsions, coma or paralysis. There will be pain or cracking in the joints, dizziness, blurred vision, and ringing in the ears, along with nervousness, insomnia, and feelings of emptiness, fear and anxiety.

Diseases include neurasthenia, neuralgia, sciatica, epilepsy, multiple sclerosis or tumors in the nerve tissue.

7. REPRODUCTIVE FLUID: Vata in the reproductive fluid (Shukragata Vata) will similarly cause it to waste away.

There will be sexual debility, impotence, infertility or sterility. Sexual intercourse may be difficult or painful with lack of secretions. In women, the hormonal cycle will be deranged with difficult periods and scanty flow or ceasing of menstruation altogether. For men, the sperm count will be low and amount of sperm deficient. Psychologically, there will be nervousness, fear, anxiety, lack of love and sometimes suicidal feelings.

Other diseases include swollen prostate and testes in men and breast or uterine cysts or tumors in women, usually of a hard and dry nature. The immune system may collapse, along with general collapse of vitality.

PITTA

Pitta, from its site of accumulation in the small intestine, or from the liver and gall bladder, enters into the bloodstream and invades the tissues.

1. PLASMA: Pitta entering into the plasma (Rasagata Pitta) damages the skin. It causes burning sensation on the skin and red, blue or yellow skin discoloration.

It produces a variety of inflammatory skin diseases and rashes including acne, dermatitis, urticaria, psoriasis, eczema and other skin diseases in which the skin is red, hot or oily (i.e. damp-heat skin diseases in Chinese medicine). It causes high fever with thirst and sweating and such conditions as influenza, bronchitis, measles, mumps, chicken pox and herpes, with swollen inflamed lymph glands generally.

2. BLOOD: Pitta entering into the blood (Raktagata Pitta) heats it up and causes it to move faster.

It produces burning sensations, heat sensations in the hands and feet, flushing and hot flashes. It causes the blood to clot slowly with slow healing of sores and wounds. It promotes all kinds of bleeding including epistaxis, hemetemesis, hemoptysis, and even hemophilia.

Such liver-spleen diseases as jaundice and hepatitis can occur. Inflammatory skin diseases, as under plasma, can occur with redness, bleeding or pus formation. Boils, carbuncles, abscesses can occur and other toxic blood conditions can occur almost anywhere in the body, along with high fever.

3. MUSCLE: Pitta entering into the muscle (Mamsagata Pitta) produces muscle inflammation and abscesses in the muscle tissue.

This includes bursitis and tendonitis in the voluntary muscles. In the smooth muscles (as of the gastrointestinal tract), it causes such conditions as ulcers, gastritis (inflammation of the stomach), enteritis (inflammation of the intestines), colitis (inflammation of the colon), appendicitis and also gingivitis (inflammation of the gums). In the cardiac muscles, it causes myocarditis and coronary heart disease. There will be fever, swelling and pain.

4. FAT: Pitta in the fat or adipose tissue (Medogata Pitta) will cause burning or infection in the fat tissue.

This causes the formation of abscesses and tumors in the fat tissue and in the sebaceous glands. There will be profuse sweating, thirst, excess urination and dehydration. Kidney infections (acute or severe with blood in the urine) can occur along with diabetes (Pitta type) and other wasting diseases.

5. BONE: Pitta entering the bone (Asthigata Pitta) will cause infection or inflammation of bone tissue.

Such conditions as arthritis (Pitta type or damp-heat type with much redness and pain), periostitis or osteomyelitis can occur, along with burning pain in the bones and joints. There may be abscesses deep in the bones. Greying or balding of the hair are possible along with deep infections in the nails.

6. MARROW: Pitta in the marrow (Majjagata Pitta) causes various inflammatory diseases of the nerve and bone marrow.

These include neuritis, encephalitis, meningitis and sciatica. The bone marrow may be burnt up or depleted causing anemia. The nerve tissue may be burnt up causing neurasthenia. There will be heat in the head and eyes, dizziness, headache, anger and irritability. Perception may be overly sharp or painful.

7. REPRODUCTIVE FLUID: Pitta in the reproductive fluid (Shukragata Pitta) causes inflammation and burning up of the reproductive fluid.

Uterine bleeding, infections, tumors or cancer may occur in women, with hot, excess or painful menstruation, with overly frequent periods or bleeding between them. In men, swollen testes and prostate can occur with infection, fever and blood in the sperm. The immune system can collapse with no resistance to infectious diseases.

KAPHA

Kapha moves from its site of accumulation in the stomach and enters the bloodstream and the tissues.

1. PLASMA: Kapha in the plasma (Rasagata Kapha) causes various phlegmatic diseases of the skin and lungs.

The skin will be pale, white, cold, damp and thick. Various damp skin diseases can occur including fungus infections, warts, cysts and damp type eczema. Edema, facial or subcutaneous, is possible.

There will be congested lungs with fever, cough and swollen glands. Such conditions include influenza, bronchitis and asthma. Nausea, lack of appetite and feelings of heaviness of the body and heart will occur.

2. BLOOD: Kapha in the blood (Raktagata Kapha) causes phlegmatic diseases of the blood and heart.

There will be poor circulation, cold extremities, fullness in the veins and the blood will be pale, sticky, viscous and stagnant. There will be high cholesterol, arteriosclerosis and hypertension. Blood clots will form, along with narrowing of the coronary artery and heart attacks can occur.

There will be anemia, enlargement of the liver and spleen, jaundice, congestion of the bile and soft type gallstones.

3. MUSCLE: Kapha invading the muscles (Mamsagata Kapha) produces various congestive diseases of the muscle tissue.

There will be swelling of the muscles, difficulty in movement, heaviness, rigidity, lethargy and lack of muscle tone. Tumors or chronic ulcers may occur, including uterine tumors. The heart may be enlarged or cardiac edema may occur. The waste material for the muscles, like earwax and snot, will be profuse.

4. FAT: Kapha in the fat tissue (Medogata Kapha) will produce an excess of fat tissue.

There will be obesity, edema and fatty tumors, with heaviness and fatigue. Various kidney disorders can occur including chronic infections, albuminuria and diabetes. Weak spleen-pancreas function can occur. The sweat will tend to be cold, sticky or slimy.

5. BONE: Kapha in the bone (Asthigata Kapha) produces excess and congestion of the bone tissue.

There will be heaviness in the bones, swollen joints and arthritis (damp, watery or Kapha type), with chronic low-grade bone infections. Extra bones, bone spurs or extra teeth may occur or bone tumors and bone cancer (osteoma, sarcoma). There will be thickening and shortening of the nails and hair and excess hair on the body.

6. MARROW: Kapha in the marrow (Majjagata Kapha) results in congestive disorders of the marrow and nerve tissue.

There will be swelling or loosening of the joints, with dull, aching pain. There will be lack of nerve sensitivity, dullness of the senses, numbness and lethargy, along with low-grade nerve infections. Other possible manifestations are tumors in the nerve tissue (neuroma), hydrocephalus (excess water in the brain) and many nervous system disorders like multiple sclerosis, along with the blocking of the nerve channels.

7. REPRODUCTIVE FLUID: Kapha in the reproductive fluid (Shukragata Kapha) causes congestive disorders in the reproductive system.

There will be sexual debility, infertility and impotence. In women, there will be uterine tumors, cysts or polyps, possibly ectopic pregnancy or endometriosis, with thick leucorrhea or a cold, damp uterus. For men, there will be swollen prostate and testes (hydrocele), along with spermatorrhea. The semen will be cold, thick and excessive. Cancer is possible but tumors will usually be benign.

The immune system may not collapse, but there will be poor resistance to colds and flus, low energy, lack of motivation and degenerated metabolism.

Therefore, the same disease, like arthritis, a vitiation of the bone tissue, has three forms according to which Dosha is damaging the tissue. To differentiate these conditions we must weigh all the symptoms in the body to discover their Doshic predominance. We must learn to differentiate:

1. The nature of the disease	2. Its stage of development	3. Its location

The first is according to the underlying Dosha or Doshas and their Sama or Nirama conditions. The second is according to the six stages and the third is according to the tissue entered. In summary, to treat these conditions we must:

1. Cleanse the Doshas out of the deeper tissues (central disease pathway)
2. Lead them back into the bloodstream (outer disease pathway)
3. And to the digestive tract (inner disease pathway) for their removal

The first step requires the use of herbs and diet over a long period of time. The second step includes oleation and sweating therapies. The third involves primary cleansing methods like vomiting and purgation. Note the section on Pancha Karma in Part III for more information on this process.

Again, to begin this process, we must first remove any Ama from the system by increasing the digestive fire. Any of these conditions of the Doshas in the tissues can be in Sama or Nirama conditions. To determine this, we should examine the weight of Sama or Nirama conditions as the breath, tongue coating, etc.

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PART II. LESSON 6

STUDY QUESTIONS

1. What are the main signs of Vata in the tissues?
2. What are the main signs of Pitta?
3. What are the main signs of Kapha?
4. How do Vata, Pitta and Kapha differ in how they damage a particular tissue, for example, muscle?
5. Why should Vata cause the most diseases?
6. Why should Pitta be second and Kapha third?
7. Trace the movement of Vata, Pitta and Kapha through the tissues and the stages of disease. Note the twenty-one different types of tissue conditions that arise.

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PART II. LESSON 7

DIAGNOSIS AND PATIENT EXAMINATION PULSE, TONGUE AND ABDOMEN

Ayurvedic diagnosis comes in many forms and varieties. Often it may be no more than taking the patient's pulse, looking at their tongue and asking a few questions. On the other hand, complete physical and psychological examinations can be given, examining in detail all the Doshas, tissues, channels, organs and waste materials of the body. Diagnosis may aim at either:

1. Constitutional evaluation—Prakriti Pariksha
2. Treatment of specific disorders—Vikriti Pariksha

Usually the former should precede the latter, as it affords us a better background for understanding it. This depends upon whether the client is coming in for a general health evaluation or has a particular problem that requires special attention.

In the first case, the condition of the body as a whole is examined. In the second case, we target the symptoms and syndromes of the disease. Most important in this instance is learning the "chief complaint" of the patient, as that is usually what treatment will center on. Even if in our minds we are treating the patient for some constitutional derangement, they will be looking at improving their chief problem.

THREE METHODS OF DIAGNOSIS

Three basic diagnostic approaches are recognized in Ayurveda:

1. Observation—Darshana
2. Touch—Sparshana
3. Questioning—Prashnana

Most diagnostic procedures can be found within these three, though various forms of medical testing can be considered as a fourth method.

1. OBSERVATION

Observation includes looking at the patient as a whole and also examining various special parts of the body. These include the tongue, eyes or nails, where imbalances are likely to be visible.

Much of the art of diagnosis is the same as the art of observation. We must learn to observe people, how they move, talk, what their posture is, their facial characteristics, and how they express themselves—particularly those factors that reveal the conditions of the Doshas.

2. TOUCH

Touch includes taking of the pulse, the palpation of the abdomen and other important points on the body. It may involve the use of equipment, like a stethoscope to examine the state of the lungs and heart.

3. QUESTIONING

Questioning involves taking of the medical history and finding the vital responses of the patient. This includes the patterns of appetite, digestion, elimination, urination, sweat, menstruation, sexual function, general energy level, susceptibility to disease (immune system function) and so on. It involves noting disorders of pain, weakness or dysfunction, as well as the regularity or irregularity of function.

Questioning is probably the most important factor in diagnosis, as more can be revealed through it. However, we cannot entirely trust patients to know what their condition is or to report properly as to how their body is functioning.

Questioning requires some diplomacy on the part of the practitioner and some openness on the part of the patient. It is better to ask a client for what a condition is, like their pattern of urination, than to ask them whether it is normal or not. The latter implies a value judgement on their part. Normal can mean almost anything and we often learn to accept long-term or chronic imbalances as normal.

A general Ayurvedic examination centers on the examination of physical and mental constitution. Complete Ayurvedic examination includes the Doshas, tissues, waste materials, systems and organs of the body, as well as the state of the mind and prana. Each organ, tissue or system can be profiled as strong or weak, balanced or imbalanced relative to which Doshas are most affecting it. Much of the information already given on these topics is useful for diagnosis as it shows how to determine normal and abnormal states of these factors.

Ayurveda does not require any medical testing to arrive at its conclusions. This is part of allopathic medicine. But Ayurvedic doctors from India, as they are also trained in allopathy, use such methods. We will not discuss such tests here as they can be learned elsewhere if desired. Ayurveda is concerned more with the state of the vital force than with specific biochemical problems. It does use such methods as urine analysis, however, but in an energetic, not chemical model.

STEPS IN PATIENT EXAMINATION

CONSTITUTIONAL EXAMINATION (Prakriti Pariksha)

It is always important to first determine individual constitution. This can be done with the help of our Constitutional Examination section.

1. Examine the frame of the patient and the general condition of the structure and limbs of the body, along with the complexion. This does not require asking questions of the patient.

2. Determine the condition of the metabolic factors. These include appetite (state of digestive fire), circulation and the condition of the waste materials. This requires questioning and ascertainment of long-term patterns.

It is good to inquire as to the diet of the patient at this time, as this not only reveals long-term metabolic tendencies, but also may show patterns of potential imbalance.

3. Examine the general strength and activity of the client, including external aggravating factors like heat or cold and resistance to disease. At this stage it is good to examine, the pulse, tongue, and abdomen.

4. Examine the mental and emotional nature with respect to speech, memory, sleep, dreams and so on. In this regard, examine the state of Prana, Tejas and Ojas.

5. Determine the mental and spiritual nature according to the three gunas and their qualities.

A more extensive examination can involve examining each of the Doshas, tissues, waste materials, channel-systems, vital organs, sense organs, organs of action and mental faculties (emotion, ego and reason) and indicating their nature and level of function, along with suggestions to improve them.

It should be noted, however, that most people do not want to spend the time (well over an hour) or the money for complete examinations. Nor does the physician always want or need to. Once we have ascertained the basic constitution from several major factors, we may not need to study all the rest. We need to know enough about our patient to begin treatment. We may not be able to get to all the deeper layers of their condition at once. Often the pulse or general appearance of the patient is enough to get started. Some Ayurvedic doctors recommend treatment just from a picture of the patient.

It is like the old metaphor of the grain of rice. If we examine a pot of rice cooking on the stove and find that one grain is cooked, we know that the whole pot is done. We don't have to examine all of them. Hence, experienced practitioners need less time in examination or diagnosis.

We may want to specialize in certain forms of diagnosis, like pulse or physiognomy. We do not have to be proficient in all forms of diagnosis, but enough to provide some checks and balances. Yet whenever we treat someone it should be based upon a clear diagnosis that takes into consideration their total condition (though we may only elect to treat one thing at a time). We should not treat a patient based upon impulse, intuition or muscle testing, but should use these things to supplement, not substitute for a rational diagnosis.

Constitutional examination should provide us with a good idea as to the balance of the three Doshas and the three gunas in the individual. We may judge the nature (Prakriti) of the patient to be Vata 2, Pitta 4 and Kapha 1, and to be Sattva 2, Rajas 3 and Tamas 1 for the mind. The state of Prana, Tejas and Ojas can also be determined, as Prana 2, Tejas 4, Ojas 2.

EXAMINATION OF DISEASE (Vikriti Pariksha)

This involves study of most of the same factors, but with reference to the disease condition of the patient, not their underlying constitution.

Questioning focuses on the nature and onset of the disease, its symptoms, sensitivities and development; the conditions unique to this disease complex as apart from what is usual or normal for the individual. For example, see how the appetite, thirst, elimination, urination, temperature sensitivity, energy level, etc. have been changed by the disease factor.

1. Determine the time of onset of the disease, whether it is chronic or acute, and any past history of similar complaints both by the patient and his family.

2. Ascertain the underlying Doshic imbalance and whether it is reinforced by the predominant Dosha of the individual. Also determine the main symptom in the disease, for example, pain, fever, infection, or fatigue.

3. Determine whether the condition is Sama or Nirama, whether there are toxins to be removed from the digestive tract first and to what degree.

4. Determine which of the six stages of disease is involved, along with the disease pathway and what tissues, waste materials, systems or organs are involved.

5. Note any mental or psychological factors involved as stress from the disease or stress causing it. In this regard, see if it is more a mental than physical disease.

6. See what environmental or lifestyle factors like work, diet or exercise may promote or sustain the disease.

7. Determine the strength and motivation of the patient versus that of the disease factor. This is the basis of prognosis.

We can then give numbers to the disease condition (Vikriti) in terms of Doshas, gunas or Prana, Tejas and Ojas. These we should list with those of the constitution to see what deviation from the constitution has come about through the disease.

Usually it is best to give both a Western idea of the disease as well as a specific Ayurvedic description. Also the degree of the disease should be indicated. For example, a patient may have severe rheumatoid arthritis, but Ayurvedically it would be a severe case of Sama Pitta in the bone tissue. The Western name of the disease can be an aid in patient communication, but we should avoid throwing names and labels at people. We should assure our patient that the disease is a Doshic imbalance that can be treated in a holistic way.

We should always remember that examination is the basis for a strategy of treatment. Diagnosis is an art; though there are guidelines to it, there is no absolute right way of doing it and several possibilities exist. A patient may have several problems or imbalances, so we may have to focus on one and let the results of our treatment dictate further modifications. Our initial diagnosis is a guideline for further treatment, not the end of our examination of the patient.

Our skill in diagnosis should go hand in hand with skill in the modalities of treatment. The best diagnosis in the world is not of much value if we cannot tell our patients how to effectively treat their condition.

If you are unable to arrive at a complete diagnosis, if you can at least determine the Doshic imbalance, a line of treatment is still possible. Again we should move from the general to the specific.

CONDITIONS TO BEWARE OF TREATING

In the beginning, we should start off with general constitution balancing for health maintenance and disease prevention. Then we can begin to treat simple conditions like colds, flus, insomnia, and headaches—common diseases. Then we can treat non-acute stage chronic diseases like arthritis.

In the beginning, we should avoid treating any acute infections or high febrile diseases because these require some skill to treat herbally. Any bleeding disorders should also be treated with caution. Unless we have a good deal of clinical experience and preferably a medical license to rely upon, we should be careful in treating any severe disease using Ayurveda alone.

METHODS OF DIAGNOSIS

1. PULSE DIAGNOSIS

Pulse examination (nadi pariksha) is one of the most important factors for determining both the constitution of the individual and the nature of the particular disease that they may have. Below we have indicated how to judge the pulse relative to both constitutional factors (Prakriti) and disease factors (Vikriti). The two conditions are not the same and care must be taken to not confuse them.

One should note that there is no standard pulse diagnosis in Ayurveda and that several systems exist. What we have presented here is the basic foundational material, which may vary slightly from other Ayurvedic pulse systems.

To determine the constitution, the pulse should be taken when there is no acute disease condition, or the pulse may have to be adjusted for the influence of the disease. Taking of medications and drugs alters the pulse as well, as well as any other factors that may increase the Doshas.

Taking of the pulse has become the sign of a doctor or healer. It serves to establish a rapport with the patient, to contact with their energy system and give them confidence in the person treating them. Through the pulse we can note the state of their primary vitality (prana) and connect our healing force with it. Without taking the pulse, diagnosis seems incomplete or unprofessional. So taking of the pulse should not be overlooked nor done too quickly.

We should determine how the pulse relates to the other factors more obvious in the patient. We should judge their entire condition. If we find a Kapha (slow, broad, pulse) in an obviously Vata person (thin, dry, nervous), we should expect some condition of stagnation, Ama or superficial Kapha, we should not hastily pronounce them to be a Kapha person. This is particularly true when we are beginners. We must verify our pulse diagnosis with other forms of diagnosis to make sure. Pulse itself is subtle and variable and we can make mistakes unless we have a lot of experience. There is much in pulse diagnosis that only practice can reveal. One should not expect to learn it quickly.

However, there are obvious pulse differences that are not difficult to determine, such as the rate of the pulse, which can give us important information in diagnosis and treatment, even if it does not show us everything. Though it takes much study and practice to become a pulse master, even a beginner can use the pulse as a helpful diagnostic tool. Even when one is not certain of the meaning of the pulse, one should still take it and try to see how it corresponds to the condition and constitution of the individual.

While many of us have an image of the great oriental doctor as a pulse master who can tell our constitution, diseases and our psychological and spiritual nature from the pulse, we should realize that such practitioners are quite rare.

In modern India, the Ayurvedic schools don't teach the pulse except according to the Western medical (allopathic) approach. They rely more upon examination of the bodily systems (srotas) for their determination of constitution and disease, which is often

quite effective in itself. Many Ayurvedic doctors have special pulse knowledge but it is often preserved in secrecy, just as the Chinese and other traditional cultures have tried to guard that knowledge. We should not expect to become pulse masters before we can implement Ayurveda in a practical or helpful manner or know all the basics of the system. Even in Traditional Chinese Medicine the pulse can be thrown out or discounted if it does not agree with the majority of the symptoms.

Ayurveda is a scientific system. Diagnosis should comprehend all the symptoms of a patient. It should not be limited to pulse; though the importance of the pulse, particularly for advanced practitioners, should not be overestimated.

HOW TO TAKE THE PULSE

- The pulse should not be affected by normal physiological activities. It is best felt when one has an empty stomach, in between meals, in a state of rest and when not under mental or emotional agitation. After meals or when hungry, the influence of the digestive fire affects the pulse. After exercise, the pulse rate changes with the increased circulation.
- Three fingers are used for pulse diagnosis. The index finger is placed at the base of the wrist and the other two fingers are placed below to it. Some practitioners take the pulse with the index finger at the first crease of the wrist, others a finger below that, at the prominence of the wrist bone. The wrist should be slightly flexed. Pressure is then gradually applied noting the strength and nature of the pulse.
- Different degrees of pressure should be held for a few seconds each. Usually soft, mild and strong pressure or three degrees of pressure are used. If the pulse is perceptible and has some strength on all three levels, it is a sign of general good health and adequate energy.

FACTORS IN PULSE DIAGNOSIS

There are a number of factors for determining the nature and quality of the pulse of which the most important are mentioned below. We must learn to synthesize them for the right judgement.

While we have arranged these according to the three Doshas, it should be noted that for dual types, a combination of factors denoting two types of pulses will usually occur. It is the predominance of factors that matters. No one factor in itself may be enough to make a decision. Some, as noted, will have more weight than others.

1. Quality of Pulse	2. Site of the Pulse
3. Rate of Pulse	4. Depth of Pulse
5. Strength of Pulse	6. Regularity or Rhythm of Pulse

VARIABILITIES IN PULSE DIAGNOSIS

Doshic constitution (Prakriti) is only one factor in the pulse. Disease condition (Vikriti) is another. Dietary and seasonal factors are others. Generally Vata, Pitta and Kapha constitutions will exhibit respectively Vata, Pitta and Kapha pulses.

However a diet predominant in Kapha tastes, particularly sweet food, will also create a Kapha like pulse at least temporarily. Similarly a diet predominant in Pitta tastes, particularly pungent, will create a Pitta pulse. A Vata aggravating diet in the same way will create a Vata pulse.

During Kapha season (late winter and spring) Kapha will enter into the pulse. During Pitta season (summer and early fall) Pitta will increase in the pulse. During Vata season (fall and early winter) Vata will increase in the pulse.

Similarly exposure to Kapha-environmental factors like cold and damp will increase Kapha in the pulse. Pitta-environmental factors like heat will increase Pitta in the pulse. Vata-environmental factors like dryness and wind will increase Vata. Exercise and life-style factors affect the pulse in a similar way.

Therefore, we must view pulse in a dynamic manner, just like the Doshas, not simply as fixed for life. To get to the constitutional pulse that may be hidden by other factors is not always easy and may take time.

1. QUALITY OF THE PULSE

This is the main factor used for judging constitution. It refers to the general nature or movement (gati) of the pulse. It may be hard to grasp at first because it is influenced by the strength or weakness of the individual. Hence, it is easiest to determine in healthy types.

CONSTITUTIONALLY

Vata types have a pulse that resembles the movement of a serpent. Vata pulse is said to have "Sarpagati," or snake-like movement. The pulse is slithering or irregular in a horizontal movement like a snake. Sometimes it is narrow and thready, particularly in Vata women. Even when broad and superficially easy to find, it has an irregular quality. Both the volume and tension of the pulse tend to be low. It may be hard to find or difficult to palpate owing to its tenuous and fluctuating manner. It is changeable and subtle like the wind.

Pitta pulse is bounding in nature. It is said to have "Mandukagati," or resemble the movement of a frog. It is wiry, taught and jumping in nature. It possesses a high amplitude and drops suddenly. It appears excited or dancing in motion. It resembles the flaring up of a fire.

Kapha pulse is even and wavy in nature. It is said to possess "Hamsagati," or have the movement of a swan. It is usually wide, broad, rolling and graceful and resembles the flow of a river. Usually volume and rhythm are balanced. Yet in Kapha women with thick skin, it may be hard to find.

IN THE DISEASE PROCESS

Accumulation of phlegm makes the pulse slippery or rolling and gives it Kapha-like characteristics. Eating of too much dairy or mucus-forming foods can also give it this affect. Such a pulse is often found in Ama conditions when the undigested food mass causes the energy to stagnate and breed congestion. Weak spleen or pancreas and poor sugar metabolism can make the pulse appear more Kapha than it is.

Liver disorders, like hepatitis, make the pulse wiry or frog like in motion. Pain makes the pulse tight and wiry. Fever may make the pulse larger or broader, as well as faster. Kidney disorders and any severe weakness or general debility tends to make the pulse thready or snake like or weak and hard to find.

2. SITE OF THE PULSE

The position of the index finger, the first position in the pulse indicates Vata. The position of the middle finger, the second position indicates Pitta. The position of the ring finger, the third position indicates Kapha. Sometimes the little finger was used as a fourth position indicating the blood, but this is not commonly used in Ayurvedic practice today. These pulses correspond to the three layers of the body.

- The first pulse position measures the energy in the chest, the upper part of the body, called the "upper warmer" in Chinese medicine, and the organs in that region.

- The second pulse measures the energy in the middle between the navel and the breast, called the "middle warmer" in Chinese medicine, and the organs in that region.

- The third pulse position measures the energy below the navel or in the lower body, the "lower warmer," and the organs in that region.

- The pulse positions on the right hand reflect more the organs on the right side of the body and the pulse positions on the left hand the organs on the left side.

- As Vata (air and ether) tends to move upwards, Kapha (earth and water) downwards and Pitta (fire) to stay in the middle, the energy in these different parts of the body reflects that of the three Doshas.

CONSTITUTIONALLY

Many Vata people do have a more pronounced pulse in the first position as measured by the index figure. Many Pitta people similarly have a stronger pulse in the second position.

Generally, however, the site of the pulse should not be given too much emphasis. The quality of the pulse is the overriding factor. Very few people, including

most Kapha types, will have a stronger pulse in the third position. As the radial artery rises up along the bone to the wrist, it is only natural for everyone that the pulse is a little stronger in the first position and weaker in the third.

IN THE DISEASE PROCESS

In diseases the pulse tends to be more evident at the sites in which acute symptoms prevail. Acute lung disorders tend to show as a stronger first position pulse, acute digestive disorders in the second position and acute kidney problems in the third.

Moreover, chronic diseases, those that involve a devitalization of the organs and tissues of the body, weaken the pulse of the site in which they are located. Hence, chronic kidney diseases and low Ojas or sexual debility disorders will be reflected in a weaker third position pulse.

3. RATE OF PULSE

This is an important factor and one of the easiest to observe, as well as one of the most reliable.

CONSTITUTIONALLY

- Vata pulse tends to be fastest, Pitta moderate and Kapha slow.
- Vata runs 80-100 beats per minute or about 5 beats per breath.
- Pitta pulse runs 65-80 beats per minute or 4 beats per breath.
- Kapha pulse runs less than 65 beats per minute or 3 beats per breath.

IN DISEASE CONDITIONS

Whenever there is fever the pulse rate becomes more rapid; the higher the fever, the faster the pulse. The pulse can only be judged constitutionally when no overriding disease factors like fever are present.

Other factors like exercise or eating of spicy foods can increase the pulse rate, anything that tends to increase or stimulate circulation. Cold weather tends to make the pulse slower, as does any stagnation or Ama in the system.

In addition, children will have a faster pulse and the rate of the pulse decreases with age, with the elderly generally having a slower pulse.

4. DEPTH OF THE PULSE

This factor relates to the level at which we can find the pulse, or how much pressure is required to make the pulse perceptible.

CONSTITUTIONALLY

- Vata pulse is perceptible more at a superficial or surface level
- Pitta at a moderate level
- Kapha at a deep level

This is because Vata people with their thin skin and prominent veins allow the pulse to be more easily felt. Kapha people with their thick skin or fat around the wrist, make the pulse harder to find and more pressure needs to be given to reach the level of the pulse. For this reason, particularly in weak and obese Kapha types, it can be hard to find the pulse. Pitta people fall in the middle.

IN DISEASE CONDITIONS

Whenever there is a surface disease condition like the common cold or influenza, the body's energy is drawn to the surface to fight the pathogen. Hence the pulse tends to become superficial in many initial states of disease or lung disorders. On the other hand, in many deep seated, chronic or degenerative diseases with the energy of the body weak or drawn into the interior, the pulse may be found only at a deep level.

Ama conditions tend to make the pulse deep and heavy, as do congestive or stagnation conditions in general.

5. STRENGTH OF THE PULSE

This refers to the power the pulse has at the level we find it. It is easy to determine once we have found the pulse.

CONSTITUTIONALLY

Vata types, with their poor circulation, chronic low energy and tendency towards deficiency, usually have the weakest pulse. Pitta types, with their more aggressive nature, usually have the strongest pulse. Kapha types, with their even-flowing pulse, fall in between. Their pulse has more consistent strength than Pitta, but is often harder to find and more diffused by its broader volume.

However a Vata pulse is often superficial and easy to find, while a Kapha pulse may be deep and buried. For this reason a Vata pulse may seem stronger than it really is, while a Kapha pulse may seem weaker.

IN DISEASE CONDITIONS

Any long-term, chronic or debilitating-disease, or any condition of old age or convalescence tends to show a weaker pulse. Weak or debilitated Kapha types who are overweight often have a very week, deep and slow pulse. In acute diseases, the influence of high fever or severe pain tends to make the pulse stronger. Men generally have a stronger pulse than women do.

Therefore strength of the pulse may tell us more about the strength or weakness of the patient, then about their constitution.

6. REGULARITY OF THE PULSE

This refers the constancy of the rhythm of the pulse. Irregularity of the pulse is evidenced by change of rhythm, most specifically by skipping a beat. The rate of the pulse may slow down or speed up in an irregular manner, usually with the skipping of a beat. Normal pulse in all three Doshic types should be regular.

CONSTITUTIONALLY

Vata pulse tends to be more irregular than the others owing to the shifting nature of Vata. Kapha pulse is the most regular owing to its constant nature. Pitta pulse falls in between.

Vata pulse may be irregular/ irregular. It may not only skip a beat, but do so in an erratic manner. Pitta pulse is more commonly regular/irregular. It will skip a beat, but usually in the same rhythm.

IN THE DISEASE PROCESS

Emotional or nervous factors can cause transient irregularity of the pulse. These include stress, anxiety, worry and insomnia. Overuse of drugs or stimulants like coffee can have this effect temporarily also. Such transient conditions do not indicate any necessary heart weakness, but do show a straining of the heart and nerves that will produce deeper problems if not checked.

Irregularity of pulse usually indicates heart disease more than a constitutional nature and is associated with angina, hypertension, arteriosclerosis or heart weakness. Hence, it is a good idea for the patient to receive an EKG or heart test from a doctor or hospital.

PULSE AND ORGAN CORRESPONDENCES

The pulse corresponds to the different organs of the body, just as the three sites relate to the three levels of the body. This is an idea more common to Chinese medicine than Ayurveda, but it is still found in Ayurveda and used by some Ayurvedic doctors.
At a superficial level, the pulse reveals the action of the "bowels" or hollow organs. At a deeper level, it reveals the corresponding internal or solid organ. Hence, the organs come in pairs according to the exchange of energy between them along their channels.

The main difference between Ayurveda and Chinese medicine is that Ayurvedic doctors tend to put the liver on the right hand pulse and the spleen/pancreas on the left. The reason for this is the Ayurvedic understanding of the body, which makes the right side solar and the left side lunar.

- Ayurveda sees the pulses as reflecting these two sides of the body. The liver is a right side organ and the pancreas is on the left side. Yoga sees a secondary solar chakra on the right side of the body near the liver and a secondary lunar chakra on the left side of the body near the stomach.

PULSE AND ORGAN CORRESPOONDENCES

LEFT HAND	SUPERFICIAL	DEEP
First Position	Small Intestine	Heart
Second Position	Stomach	Spleen
Third Position	Urinary Bladder	Kidney

RIGHT HAND	SUPERFICIAL	DEEP
First Position	Large Intestine	Lungs
Second Position	Gall Bladder	Liver
Third Position	Pericardium	Triple Warmer (VPK)

Sometimes a simpler system is employed in which each site corresponds to one organ and the hollow organs are not used.

RIGHT HAND

First position	Lungs
Second position	Liver
Third position	Right Kidney

LEFT HAND

First position	Heart
Second position	Spleen
Third position	Left Kidney

Even in Traditional Chinese Medicine this simpler version is common. In TCM, as in Ayurveda, the general quality of the pulse is given more emphasis than its particular strength at any specific site. This is usually considered enough for the proper treatment of disease. Traditional Chinese Medicine is two-thirds herbal medicine and for its herbal formulas only the general character of the pulse is indicated. The specific organ pulses are more employed in acupuncture systems that aim at pulse balancing and do not always have a consistent system for understanding the development and stages of disease.

First learn the general characteristics of the pulse before trying to discriminate the pulse at different sites. If the general character is not understood, then the specific site pulses will not be understood either. We often cannot find complete agreement among practitioners as to the general nature of the pulse, so these fine points become a more subjective art. More complex systems of pulse diagnosis have their value, but one should learn the basics first.

SYNTHESIS

For determining the constitution through the pulse, the most important factor is the general quality of the pulse. Second, the rate of the pulse is helpful. The strength of the pulse may be misleading as this measures general energy quantity, not quality. The site where the pulse is strongest is a secondary factor, which some Ayurvedic teachings tend to overemphasize.

The depth of the pulse can be of some help, along with noting the nature of the skin, as thick (Kapha), thin (Vata) or in between (Pitta). Other skin indicators are warm (Pitta), cold and dry (Vata), cold and damp (Kapha). Skin complexion as ruddy (Pitta), dusky (Vata) and white (Kapha) can be noted.

STUDY EXERCISE

Examine your own pulse under different conditions. Take it in the morning right after getting up, during the day both before and after meals and before sleep. Feel it after such diverse actions as meditation, exercise, walking, running, eating of different kinds of food, fasting. Note how different nervous stimulation affect the pulse like watching television, listening to music. Note how emotions affect it like anger, fear and desire. Try to note any monthly, yearly or seasonal changes.

ESTABLISHING A PULSE DIARY

Begin taking the pulses of as many people as you can. Judge these according to qualities and try to correlate them to the constitution of the individual as revealed by all diagnostic tools. Judge also the pulse in disease versus normal conditions and see what differences in it you notice when the disease factor is in effect. Try to judge the pulse of others in different conditions as per the instructions for your own. Note that it is not only important to feel as many different pulses as possible, but also to feel the same pulse under as many different conditions as possible. Try to build up a pulse diary of up to a hundred people.

2. TONGUE DIAGNOSIS

The tongue is another important site from which we can read the condition of the body as a whole and that of the digestive system in particular. It is important for ascertaining the Doshas and their Sama and Nirama states. The primary factors to consider are:

1. The body or size, shape and movement of the tongue
2. The color of the tongue
3. The tongue coating
4. The amount of moisture on the tongue

1. TONGUE BODY

VATA types usually have a thin, small or long tongue, which often trembles.
PITTA types have medium tongues, but may be sharply pointed.
KAPHA types usually have large, round, thick or fatty tongues with big lips.

Weak spleen/pancreas function and excess eating of sugar shows up as a thick or swollen tongue. Scallops, tooth prints or indentations around the margin of the tongue indicate chronic low Agni, weak digestive power. They are more common with large or flabby tongues.

2. TONGUE COLOR

Normal tongue color is pink. Red tongue indicates heat or fever. Pale tongue, lips and complexion indicates anemia. Blue or purple tongue indicates stagnation of blood and often shows liver disorders, particularly when there are purple spots on the tongue.

VATA shows a tongue that is pale or dull in color.
PITTA is indicated primarily by a red tongue, but blue or purple and other pronounced colors like yellow or green usually belong to it as well.
KAPHA shows up as a pale or white tongue.

Redness at the tip of the tongue shows heat in the heart, stress, and anxiety. Redness along the margins shows superficial heat or the early stage of a febrile condition. Redness of the whole tongue shows a severe or long-standing heat condition.

3. TONGUE COATING

Normal and healthy tongue does not have a significant coating. There may be a slight white coating.

Tongue coating indicates Ama, the by-products of indigestion. It shows that the Doshas may be accumulating. Thick white tongue coating shows accumulation of Ama. Thick or greasy yellow tongue coating shows Amajvara, fever or inflammation due to the fermentation of the Ama. Absence of tongue coating shows a Nirama condition.

VATA usually shows a brown or black tongue coating, more pronounced at the back.
PITTA usually shows a yellow tongue coating.
KAPHA shows a white tongue coating with a layer of mucus on it.

Black tongue coating may occur after a febrile disease owing to burning out of body fluids.

4. TONGUE MOISTURE

Moist tongue shows the accumulation of fluids, phlegm or Ama in the system. Dry tongue shows dehydration or fever.

VATA usually shows a dry tongue that is cracked or with a dry coating.
PITTA usually shows a moist tongue in Sama conditions but a red and dry tongue in Nirama conditions.
KAPHA exhibits a moist or wet tongue with possible mucus and excess salivation. Froth or foamy saliva or bubbles on the tongue shows Kapha and weakness of the lungs.

OTHER FACTORS

Cracks in the tongue indicate high Vata or Nirama Pitta (when red). A central crack shows pain in the spine. Deviations in the crack show sites of problems. Towards the front of the tongue upper back or neck problems are indicated. Towards the back of the tongue lower back problems are shown.

Sores in the mouth and tongue, like cold sores or fever blisters, indicate Pitta or poor liver function. They tend to follow a febrile disease and may indicate a need for purgation. They can show ulcers in the digestive tract and may come from hyperacidity.

Raised papilla or small mounds at the back of the tongue show hemorrhoids or prolapse of the organs (stomach, uterus).

3. ABDOMEN

Palpation of the abdomen is an important diagnostic tool. As it is more variable than the pulse or tongue, we can only outline it briefly here. It is not always necessary, but can be quite important, particularly when there is abdominal pain or distention.

The patient should be placed upon a treatment table in a warm room. The Ayurvedic practitioner should make sure that their hands are clean, warm and dry. The shirt and belt of the patient should be opened to reveal the abdomen.

TEMPERATURE

Note the general temperature of the abdomen, in lower, middle and higher areas by placing your hand on each consecutively for a few seconds.

Warm or ruddy abdomen shows Pitta. Cool, moist and thick abdomen shows Kapha. Cold, dry and thin abdomen shows Vata. Hot and sweaty abdomen shows fever.

ABDOMINAL PAIN

If much pain is evidenced on palpation, an Ama condition usually exists. Sama Vata has more pain and distention in the lower abdomen, Sama Pitta has more pain

and burning sensation in the middle abdomen. Sama Kapha has more pain or congestion in the upper abdomen and chest.

Pain can indicate other factors. Lower abdominal pain can indicate blood stagnation in women with absence of menstruation, difficult menstruation or severe conditions like uterine tumors, endometritis or endometriosis. On the lower right abdomen it can indicate appendicitis or inflammation of the large intestine.

Generally, Kapha people will be the most open to touch and can stand a good deal of pressure. Vata people will be sensitive initially and will not like to be touched by cold hands, but will find a warm, gentle touch to be soothing. Pitta types will not like to be touched so much.

Lower abdominal distention, tenderness or pain on palpation indicates high Vata and Vata accumulating in the large intestine. A hollow sound may be felt indicating the accumulation of gas. Sounds may be heard in the intestines or peristalsis may be felt.

Pain along the margin of the ribs and hypochondriac pain particularly in the area of the liver shows liver disorders and suppressed emotions. Often there is accumulation and congestion of the bile, a Pitta or Kapha condition.

Subcardiac (beneath the sternum) pain and tension shows weak digestion. It is often accompanied by a gurgling or water sound in that area (succussion). This indicates trouble with the water metabolism, excess sugar consumption or poor spleen-pancreas function. It indicates Ama or malabsorption. Along with burning sensation, it shows Sama Pitta or hyperacidity.

MARMA POINTS

Ayurveda, like Chinese medicine, recognizes a series of important points on the body, like the acupuncture points. These are called "marma" points. "Marma" refers to the vital points of the body that can be easily hurt or cause death, like the throat or the center of the chest. They are of five types:

1. Muscle points
2. Blood vessel points
3. Tendon points
4. Bone points
5. Joint points

Marma points are important for the diagnosis and treatment of disease and are useful for massage and bodywork. It is a subject in itself for further study and requires hands-on experience to learn properly. There is a section on it toward the end of the course.

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PART II. LESSON 7

STUDY QUESTIONS

1. What are the three methods of diagnosis in Ayurvedic medicine?
2. How do the Doshas relate to the quality of the pulse?
3. How do the Doshas relate to the site of the pulse?
4. How do the Doshas relate to the rate of the pulse?
5. How does diet affect the pulse?
6. How do the seasons affect the pulse?
7. How do disease factors affect the qualities of the pulse?
8. How useful is pulse diagnosis?
9. What do the different colors of the tongue reveal?
10. How does the tongue reveal Sama and Nirama conditions?
11. In which areas of the abdomen does the pain of Sama Vata, Sama Pitta or Sama Kapha conditions tend to show up?
12. What are marma points?

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PART II. LESSON 8

YOGA AND AYURVEDIC PSYCHOLOGY 1
SPIRITUAL PRINCIPLES OF AYURVEDA

For Ayurvedic treatment, the analysis of the physical body and its functioning according to the Doshas and elements is the foundation for an examination of the deeper aspect of our nature, the mind. In it is the root of our physical energies and the origin of disease.

Ayurveda in its true nature is as much psychology as medicine. Just as for treatment of the body we need to learn its structure and functions, so for treatment of the mind we need to know its structure and functions as well. In this system, the mind is also an energetic formation that can be perceived and understood by the deeper consciousness. It has its particular elemental structure and its own process of digestion. It is also part of matter (Prakriti) and follows the same laws on a more subtle level. Hence, the same language can be adapted to understand it.

To understand the Ayurvedic view of the mind, we first need to understand in more detail its view of the universe. This continues the material already presented on the background of Ayurveda in the Samkhya system of philosophy and cosmology at the beginning of the course.

As part of this study please examine at leisure *Ayurveda and the Mind* and its section on Yoga and *Yoga and Ayurveda* and its section on the soul and the causal body.

THE THREE BODIES

In the Vedic system, the basis of Ayurveda, the human being is seen as composed of three bodies—what could be called "body, mind and soul". These function as vehicles for the inner Self or Purusha. Each is a kind of matter that encloses and serves as a vehicle for the underlying consciousness; hence they are all called bodies. They are not all bodies in the gross physical sense of the term. Ayurveda is concerned with an integral treatment of all these layers of our being starting with that which is most accessible, the physical body.

1. GROSS OR PHYSICAL BODY

The physical or gross body (Sthula Sharira) has sixteen components; the five sense organs, the five organs of action, the five elements and the mind (that part of it connected to the senses). It is composed of the five gross elements and is built up by

food. Within it the biological forces of the three Doshas operate as the main energetic forces.

2. SUBTLE OR ASTRAL BODY

Within it is a subtle body of like form called the subtle or astral body (Sukshma Sharira). It is the "pure form" or energetic basis of the physical body. It is also composed of the five sense organs, the five organs of action and the five elements but on a subtle level. It includes not only mind but also ego, intelligence and consciousness (ahamkara, buddhi and chitta), which do not exist directly on a physical level. It has nineteen components in total. It is built up by the Tanmatras or sensory impressions, which make up the subtle elements.

In it dwell the seven chakras or astral centers with the force of Kundalini at the base. Hatha, Kundalini and Bhakti Yoga (the Yoga of Devotion) serve to bring this body into function, as do many occult practices including the use of mind-altering drugs (though not in a wholesome manner). Such practices as mantra and pranayama are particularly strong to activate it.

There is a whole astral universe open for it to experience (the realm of pure form). In it life is experienced as pure energy and is free of the inertia of gross matter. In the astral world objects take upon the form of the mind that perceives them.

3. CAUSAL BODY OR KARMIC SHEATH

Within the subtle body is a subtler or causal body (Karana Sharira) shaped like an egg around the other two bodies. It is composed of the three gunas or causal elements, along with special causal forms of seeing and hearing (drishti/shruti). Through the gunas, it can create the experience of either of the other two bodies. As it contains and projects the other two bodies, it is said to be composed of thirty-five parts: The nineteen of the astral and the sixteen of the physical. It is built up by the three gunas and fed by the gunas we take in.

It is the source of the other two bodies and imagines or envisions them through the process of incarnation. It stores the seeds or impressions of karma that motivate us from birth to birth and is the reincarnating entity or karmic sheath.

The causal body is centered in the heart, not the heart chakra of the astral or physical body, but the spiritual heart slightly to the right of the center of the chest. It is the ultimate abode of Ojas and contains the essence of Prana or the life-force behind all creation. Its powers are developed through the Yoga of Knowledge (Jnana Yoga) or pure, formless meditation.

It has a whole causal universe open to it (the formless realm) and can experience all creation as the manifestation of its own ideals, including creating universes of its own.

Normally we are only aware of the physical body. We employ the astral body in dreams, strong emotions and inspiration,.but are not usually conscious of it. The causal we only touch upon in deep sleep, profound perception or deep silence of mind.

For the proper functioning of the three bodies we must take in the proper gross elements (food), subtle elements (impressions or Tanmatras), and spiritual qualities

(gunas or causal elements). Hence, Ayurveda emphasizes taking in sattvic food and sattvic impressions, and building sattvic qualities in our character.

THE FIVE SHEATHS (Pancha Kosha)

The Purusha or inner Self is encased in five sheaths or densities of matter (see the *Taittiriya Upanishad* for additional information).

1. Food Sheath—Annamaya Kosha
2. Breath Sheath—Pranamaya Kosha
3. Emotional Sheath—Manomaya Kosha
4. Intelligence Sheath—Vijnanamaya Kosha
5. Bliss Sheath—Anandamaya Kosha

THE FIVE SHEATHS AND THE THREE BODIES

The Food Sheath makes up the physical body; the mental sheath the astral body; and the Bliss Sheath the causal body. The Breath Sheath mediates between the physical and astral bodies; the Intelligence Sheath mediates between the astral and causal bodies.

Or, in some systems, the breath sheath is considered dual in nature. Its lower aspect becomes the subtle physical or etheric sheath. Its higher aspect becomes the lower astral or vital sheath.

Similarly, the intelligence sheath may be considered as dual. Its lower function is intellect or thought directed towards the outer world of desire and the senses and part of the astral body. Its higher function is true intelligence or discrimination directed towards the eternal and part of the causal body.

METABOLISM IN THE FIVE SHEATHS

Each sheath has its own process of activity and its own form of metabolism relative to its constituent substance:

- For the FOOD SHEATH it is eating and excreting, or incoming and outgoing food, the gross elements of earth, water, fire, air and ether.
- For the BREATH SHEATH it is inhalation and exhalation, or incoming and outgoing breath, and the five Pranas (Prana, Apana, Samana, Udana and Vyana).
- For the EMOTIONAL SHEATH it is attraction and repulsion, or incoming and outgoing emotion. This relates to the metabolism of impressions (Tanmatras), sensory potentials of sound, touch, sight, taste, smell, and ideas.
- For the INTELLIGENCE SHEATH it is incoming and outgoing knowledge. This relates to the metabolism of thought, beliefs, opinions, judgements (Dharmas).

- For the BLISS SHEATH it is incoming and outgoing bliss. This relates to the metabolism of the will and joy, the deepest level of the three gunas of Sattva, Rajas and Tamas.

While Ayurveda is concerned mainly with the metabolic balance of the food and breath sheaths, it harmonizes these to allow for proper metabolism of the subtle sheaths as well. It considers the failure to metabolize knowledge and wrong will in life as the basis of disease. These are dysfunctions of the intelligence and bliss sheaths. Any imbalance of the lower sheaths must come from imbalances in the higher and cannot be entirely corrected without these also being corrected.

THE COMPOSITE SELF AND TRANSCENDENT SELF

Our higher or transcendent Self (Paramatman) is beyond these three bodies and five sheaths. It is beyond all pain, sorrow and ignorance.

Our individual soul that functions within these bodies, what Ayurveda calls the "composite Self" (rashi Purusha), is the focus of Ayurvedic treatment. The composite Self is bound to pain, sorrow and ignorance until it realizes its identity with the transcendant Self. Ayurveda helps facilitate this process.

THE SEVEN LEVELS OF THE COSMOS

The principles of the five sheaths make up the first five levels of the universe. Two more are added:

1. SUBSTANCE—Anna
2. ENERGY—Prana
3. EMOTION—Manas
4. INTELLIGENCE—Vijnana
5. BLISS—Ananda
6. CONSCIOUSNESS—Chit
7. BEING—Sat

These last two have no sheaths as they are beyond any manifestation. They are the fundamental reality and the background of the other principles, which can be viewed as a series of concentric circles with the physical in the middle as the most limited factor.

Ananda, Bliss, is in part beyond manifestation. Together with the other higher two principles, it forms Sacchidananda, Being-Consciousness-Bliss, as the threefold transcendent reality of Brahman, Atman or the Purusha, the Absolute or the Self, in which is liberation.

In the Vedic system followed by Ayurveda, we gradually harmonize and bring to peace the lower principles in order to bring the higher into function. Hence the physical body is balanced in Ayurveda so that it can become a vehicle for the higher principles.

THE PLACE OF GOD

The Purusha or pure Spirit is the Divine or pure being. A creator or cosmic lord also exists (Ishwara), but his status varies in the different systems of Indian thought, some of which do not appear to recognize this at all. He is like the One God of monotheistic religions. He is usually defined as the reflected consciousness of the Purusha (Spirit) acting on Prakriti (Matter) as the ruler of the universe, the efficient cause of creation, like the potter who creates a pot.

He is the being working through Mahat, Cosmic Intelligence. As long as we are in the realm of Prakriti (Primal Matter), we are under his will and his laws and should do homage to him. Attuning ourselves to his will lifts us to the summit of Prakriti from which we can easily access the Purusha (Pure Spirit).

Faith in God and devotion to the Lord is an important part of Ayurveda. Prayers, rituals like Puja and offerings to him, are not only important for consecrating our healing practices, they are major healing practices in themselves and part of the spiritual therapy of Ayurveda. Healing the soul often involves some atonement or repentance to the Lord and in Ayurveda healing the body is only a means to aid in the healing of the soul.

Yet such a transcendent being to pray to can be seen in many forms. Even the Buddhists who do not recognize such a cosmic lord have exalted beings like the Buddhas and Bodhisattvas who can be prayed to as part of such spiritual healing and repentance for our wrong actions. So, regardless of the philosophical status of such an entity, it is a useful and universal psychological tool for inner growth.

In the Yoga system, God is the primal teacher, the original guru and also the original doctor or healer of the entire universe. We can acknowledge him in whatever form we like, as he takes upon whatever form is dear to the individual, but our practice will not bring inner healing without his grace.

God can be worshipped in the feminine form of the Divine Mother as well. Her power works through nature, as the great beauty and delight of creation. Often God is seen as the Divine Father and nature as the Divine Mother.

However, once we gain knowledge of our inner Self or Spirit, we transcend not only nature, but also God. We become one with him and one with the pure consciousness behind him. All laws apply only within Prakriti (Matter). Purusha (Spirit) is beyond all laws, not in violation of them but as their foundation.

VEDANTA/ SELF-KNOWLEDGE AS THE GOAL OF AYURVEDA

Vedanta, another important system of spiritual insight and experience in the Yoga tradition, develops these great perceptions of the Samkhya system to their culmination. In it Prakriti (Matter) becomes Maya (which literally means magic or illusion), the creative power of the Divine. The Purusha or Atman becomes Brahman, the Absolute or transcendent reality.

In the radical systems of Vedanta, Brahman is considered to be the sole reality and the world an illusion, a play of thought like a dream. Most schools of Buddhism have a similar view. Less radical schools of Vedanta regard the world and the transcendent Brahman as the active and passive sides of the same reality. They see

Maya as a creative power, which like the skill of a great artist, is a power of truth expression, though it is highly magical and marvelous.

Ayurveda accepts this Vedantic knowledge. It also aims at arriving at the knowledge of Brahman as the ground of creation or pure Being. Ayurveda focuses on Self-knowledge, knowledge of our own being, that brings us to knowledge of Absolute reality, pure being itself. Ayurveda derives from this a foundation as a self-examination of body and mind. Health is considered the basis of this inner pursuit, not an end in itself. Not following this inner search is considered the main cause of disease.

While we do not have to accept the particular philosophical or cultural forms of this development of self-knowledge in Ayurveda, we must employ the same principles and approaches if we are to be able to use it as a tool to heal the mind and soul.

Typical Vedantic teachings including the *Upanishads,* the *Bhagavad Gita*, the works of Shankaracharya, and modern teachers like Ramana Maharshi, Swami Shivananda of Rishikesh and Sri Aurobindo. Ayurvedic students would to well do at least study the *Gita*.

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PART II. LESSON 8

STUDY QUESTIONS

1. What are the three bodies?
2. By what factors can the astral body be awakened?
3. What builds up the astral body?
4. What builds up the causal body?
5. What are the five sheaths?
6. What are the seven levels of the cosmos?
7. What is the use of devotion to God in Ayurveda?
8. What is the importance of self-knowledge in Ayurveda?
9. What is Vedanta?
10. Why should Ayurvedic students study the *Bhagavad Gita?*

What does ayurveda think about shamans who use plants

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PART II. LESSON 9

YOGA AND AYURVEDIC PSYCHOLOGY 2
THE FUNCTIONS OF THE MIND

In this lesson we will examine the general nature of the mind. Similar material, in more depth, appears in the book *Ayurveda and the Mind.* Our mind or basic consciousness in general in Ayurveda (and Samkhya on which it is based) is called "antahkarana," the "inner organ". It has three basic levels as reason (buddhi), ego (ahamkara) and emotion (manas). It is the basic organ from which both sensory and motor organs evolve. It is an organic entity operating according to certain laws and having right and wrong usages, like any other tool or vehicle. Its different statuses or levels of functioning gradually evolve and differentiate through the process of creation and cosmic evolution. To understand the psychological approach of Yoga and Ayurveda, we must learn the nature and operation of the mind.

It should be noted that the term "Manas," which specifically means emotion can stand for the mind as a whole in Vedic literature.

THE NATURE OF THE MIND

ATOMIC NATURE OF THE MIND

The mind (antahkarana) is considered to be atomic (anutva) in nature. It is, in fact, the basic atom or prime element of all creation. All creation is based upon and manifests through the mind as its essential instrument. Mind is the prime matter or structural component of the universe. All of nature works through the mind as its first product and source of its laws.

Because of this atomic nature of the mind, we can only focus on one thought or perception at a time. Our awareness has the nature of a point. This allows us to direct it in specific directions. At the same time it gives it a tendency to become narrow and to attach us to certain points of view.

Though the mind is atomic in nature, it can still pervade the body as a whole, just as a dot of sandalwood oil can pervade the entire body by its fragrance. In this way it can not only focus on different parts of the body, but can motivate it as a whole. Similarly, it can pervade our entire field of perception.

MOBILE NATURE OF THE MIND

The mind is unstable or constantly changing (chala), as it is not only a point in space but also a point in time. Our stream of consciousness is nothing but a rapid series of these point flashes of mental activity. In fact, the mind is the prime point from which the ideas of time and space are constructed, like the point of the pen of an artist.

The mind is only a series of thoughts or mental actions, never the same for an instant. Through a quick shifting of point focuses, we are able to construct an idea of the objects that we see or contemplate.

SUBTLE AND SENSITIVE NATURE OF THE MIND

The mind is subtle (sukshma) in nature, being the most subtle form of matter. Hence it is difficult to see and requires much attention to observe objectively.

Moreover, the mind is very sensitive. It is the organ of sensitivity underlying all the senses. It is like a relay station between the external and the internal worlds where information comes in and action goes out. Hence the mind can be easily affected and disturbed, easily excited, depressed or distracted. It can overreact to momentary impressions. It is always transferring information and energy.

DUALISTIC NATURE OF THE MIND

As an organ mediating between the outer and the inner, the mind has a dualistic nature. The mind moves between opposites and is prone to ambivalence. It is capable of many different points of view from one side or another. It can easily become caught in opposites, go to extremes or become the victim of its own tendency to reverse itself.

DIFFICULTY IN CONTROLLING THE MIND

Because of its volatile nature, the mind is hard to grasp and hard to control. It has a nature and movement of its own, which it tends to impress upon us or make us vulnerable to. Indeed, there is nothing more difficult to control than the mind. Human life is nothing but a struggle to learn to control the mind. If we have done that we have done everything and accomplished the most difficult thing in the entire universe.

Inability to control the mind causes sorrow and is behind the disease process. Yet control of the mind is not an imposition of an idea or will upon it, which are still products of its field of disturbance. It is only possible through the peace of the deeper consciousness. Ayurveda aims at harmonizing the body and life-force to make control of the mind easier.

A PRACTICAL EXPERIMENT WITH THE MIND

We can examine for ourselves this nature and action of the mind. Take any object, a tree, for example. Focus your attention upon it. Note how your attention changes from instant to instant. Note how through a series of shifting perceptions you

construct the idea or total form of the tree. Try to hold your attention on one point on the tree. Notice how it cannot stay in one place.

As a further experiment, examine your emotions. Note their changing nature. See how closely like and dislike, love and hate are bound together. Next examine your thoughts. See how one thought follows another in rapid succession in a compulsive and erratic flow. Finally examine the ego or "I thought," see how this is the root of the other thoughts and how the mind is basically self-enclosed in its function.

Learn to use your mind like a tool, develop various such experiments or observations, and in this way you will cease to be the victim of this subtle instrument.

CONNECTION OF MIND AND BODY

In the seventh month of gestation, the mind enters the fetus along with the soul and the seeds of karma to be worked out in the coming life. Prior to that time the soul is hovering over the fetus but not directly present within it.

At death, the mind and soul, along with the essence of impressions gathered in life, leave the body. During life the mind connects us via the senses to the outer world. This makes us victims of all the changes and vicissitudes of external nature, as the energy coming in through the senses easily disturbs our highly volatile minds.

THE FOUR LEVELS OF THE MIND

Four basic levels of the mind are recognized in the Yoga system according to their difference of function.

1. Chitta—general field of consciousness, including the unconscious
2. Manas—Sensory and emotional mind or emotional mind
3. Ahamkara—Ego or self-conscious mind
4. Buddhi— Intelligence or conscious mind

THE MENTAL FIELD/ CHITTA

The general ground of consciousness, including the unconscious mind that is the storehouse of all memories and tendencies, is called "Chitta". Chitta exists everywhere in nature, even in inanimate objects, and is responsible for autonomic functions in the body, as well as the mechanical and organic structure of the cosmos. It functions even in sleep. Its main function is memory on an organic level, recording all that we have experienced. It constitutes the mindstuff, substance or body of consciousness.

Chitta contains the collective unconscious and contains the subtle impints of all of our experiences. In hypnosis our mind can be brought to the level of the Chitta in which we can remember everything that has ever happened to us. It holds all the other functions of the mind latent within itself as a seed.

Chitta is the general sensitivity of our field of consciousness, most of which we are unaware. It represents the totality of our mental field. It contains deep-seated emotions, habits, impressions and attachments. It corresponds generally to Prakriti

among the twenty-four tattvas. It is our individual portion of Nature composed of the three gunas.

SENSORY AND EMOTIONAL MIND/ MANAS

Our outer sensory awareness or desire mind, including our personal subconscious (or personal unconscious), is called "Manas," as mentioned under the twenty-four tattvas. Manas is the mind in its twofold nature as a general sense organ and organ of action. It works to coordinate the activities of both the sense organs and organs of action. Manas is thus the sensate mind, and the sensory residue operative within our thoughts.

It is our general capacity for thought, consideration and imagination (samkalpa-vikalpa), primarily emotion, which is our capacity to react to impressions. It is based upon desire and polarizes itself as like and dislike, love and hate.

Emotion and imagination are the reverberation of outgoing mind to the impressions of the senses that it does not have the stability to objectively observe and assimilate.

Manas is the outgoing mind, the quantitative side of the mind which allows us to take in and coordinate information. It affords a horizontal dimension for correlating the information of the senses. Yet in itself it is still largely a reflex, habit or instinct, not an articulate consciousness. It is operative to a great extent even in the animal realm.

Manas, or the emotional mind, in itself has no values or principles. Its goal is only the expansion and exploration of the realm of the senses, seeking pleasure, avoiding pain. Its purpose is to allow experience and expansion in the realm of the senses, not to establish values (this belongs to the interior levels of the mind). As long as we operate on this level, we are purely sensate creatures. We are victims of the emotions aroused by our senses, the attraction to pleasurable sensations and the aversion to negative ones.

Manas has an outgoing energy by its connection to the senses. By its function, our minds tend to be always externally directed and it is very difficult to look within and see ourselves or examine directly the workings of the mind. The weight of sensory information through it draws us outward and creates a darkness or ignorance as to our internal nature. It can block our mental functioning or retard our spiritual evolution by preventing inner awareness.

Manas has a characteristic inertia or resistance that we experience as the pull of the senses and the seeking of pleasure. It has an outward and downward energy that keeps our consciousness from expanding and ascending.

As Manas (emotion) is prior to ego in evolution, it cannot be used to transcend the ego. It can only serve to justify it. This does not mean there is anything wrong with it. It has its proper place not for ascertaining truth or establishing values, but only for allowing us to connect with the senses and respond to them. As we evolve more in awareness, we become less affected by the energies transmitted from the senses via the emotional mind. This occurs through the development of the subtler levels and functions of the mind.

EGO OR SELF-CONSCIOUS MIND/ AHAMKARA

The specific self-consciousness or ego consciousness is called "Ahamkara," as under the tattvas. Its activity is called conceit, pride or self-image (abhimana). It is the "I-thought" behind the other thoughts of the mind. It is the basis of fragmentation in the mind and strife in the world, as it is based upon the principle of division.

Its action is a series of identifications of the self or subjective aspect of our being with some objective form or quality, like the body or various mental states. Manas or outgoing mind is a series of internalized emotional reactions. The ego appropriates these as "I" like this or "I" do not like that. "I" love this or "I" hate that or "I am this" or "this is mine". Hence, the ego gives energy to the reactions of the mind.

The ego concept arises from the atomic nature of the mind. Because we can only focus on a point at a time, we develop the idea of ourselves as a separate point in life. From this idea of division behind the ego, separate bodies evolve. As long as we are unable to control our minds, their instability will give rise to the ego and all of its shifting states of moods.

The ego mediates between the outer and inner worlds and is a point of interchange between them. It allows us to acquire and achieve things in the outer world and can give a certain control of the emotions. By its point, like nature, it tends to always have a narrow focus or bias, in which it becomes the center or most important factor in the world.

For this reason, all human beings have a sense of pride and we like to think that what we are identified with, like our religion, our country, our race, our class, our family, or even our form of medicine, is the best. This process of pride, however, causes us to look down on others and creates conflict among human beings.

The ego then operates through emotion to acquire sensations in the outer world that allow it to expand and feel good about itself. Yet it is inherently limited and productive of separation and, through it, unhappiness.

On the positive side, the ego allows for greater focus of the mind. It helps consciousness differentiate itself from the external nature. But it is not the final goal of Nature's evolution, nor does it represent who we really are. Nor is it a functioning of intelligence. It is a transitional phase between an outward directed mind (Manas) under the control of the forces of the external nature, and an inward directed mind in harmony with the deeper principles and powers of life.

CONSCIOUS MIND OR INTELLIGENCE/ BUDDHI

The rational, judgmental part of the mind is called "Buddhi," intelligence (from the root "bud," to awaken or perceive) and is our individual portion of Mahat. Through it we can discriminate and ascertain (adhyavasaya) the true and the false, the good and the bad, the real and the unreal.

Buddhi is the qualitative part of the mind that allows us to establish values and give principle to our lives, the basis of conscience. It is the objective or rational part of the mind capable of detached observation. Through its development we can evolve beyond the ego.

The Buddhi has a dual nature, as the intelligence sheath mentioned above. The nature of its functioning is the key to evolution in humanity. Directed outwardly, it constructs an idea of reality based upon the senses and gives us the notion of an outer world of enjoyment as the basic purpose of life, the ultimate expression of which is the scientific/materialistic view of life and its commercial bias. In this way, it directs us towards various outer goals in life, like wealth or pleasure.

Directed inwardly, taking the eternal or the pure consciousness as reality, it leads us back through the cosmic principles to our true Self and Spirit. We learn to perceive directly and ascertain objectively the nature of things. The Buddhi contains wisdom or Prajna. Directed inwardly it gives wisdom that brings us to enlightenment. When fully awakened or enlightened, one becomes a Buddha. Hence, only when the Buddhi is functioning on a higher level can we be considered to be intelligent, mature and responsible human beings.

Directed outwardly, the Buddhi becomes intellect and makes us discriminating of name and form in the external world. We get caught up in ideas of status and possessions. We rationalize and justify our emotions and beliefs, rather than inquire objectively as to what is truth.

Directed inwardly, it becomes intelligence and allows us to discriminate between the inner and the outer, between reality and appearance. We free ourselves from outer belief structures.

Directed outwardly, its function is not independent, but through Manas and Ahamkara, emotion and ego. Directed inwardly, its function manifests pure consciousness.

INTELLIGENCE AND THE DISEASE PROCESS

- According to Ayurveda, all disease arises from "the failure of wisdom," called Prajnaparadha, which is this lower or wrong functioning of the Buddhi.

Through it, we wrongly use the body and senses and exploit the external world. It is a kind of willful self-indulgence in which we use the body and external nature for our selfish pleasure and do not adequately consider its organic nature and needs.

Through wisdom, we learn to use the body and senses in their right way, according to their nature and function, as vehicles for consciousness and the expression of the soul.

The ego drive towards selfish enjoyment is the downward moving energy of the Buddhi. It causes us to abuse others for transient enjoyment. Wisdom is the upward moving energy of the Buddhi through which we act with compassion, for the good of all, for the fulfillment of the soul, and for the eternal values behind life.

Needless to say, modern culture is full of this failure of wisdom. Reason in the lower and outer sense has almost succeeding in eradicating reason in its higher and inner sense (wisdom). Modern culture has so encased itself in the lower idea of the world and the process of exploitation that goes with it that we are in danger of destroying ourselves altogether. Hence, Ayurveda is of great importance today. It shows us the right way of relating to the physical body and through it the right way of relating to life and nature around us.

THE SOUL/ JIVA

Our individual soul or reincarnating consciousness is called the "Jiva" or Jivatman, the individual Self. It is our individual portion of Divine consciousness. It is not always distinguished from the Buddhi in its awakened state or higher function, through which it operates. This is our true individuality as apart from the false personality or separate self of the ego. It leads us back to unity whereas the ego drives us into division and multiplicity. In our souls, we feel that we are one will all beings, an immortal individual striving for spiritual realization.

The higher function of reason affords us this higher sense of self-identity. This is the identity of consciousness, not the self-image or ego that depends for its being upon the object or quality with which it is identified. This occurs through the self-knowledge that true intelligence gives us.

This state of the mind is called Knowledge (Jnana) as the mind on this purest level is able to reflect the nature of reality. It requires much spiritual practice and meditation to arrive at. Through the individual soul, we can unite with the Supreme Soul or Supreme Self (Paramatman), in which is liberation, eternal immersion in Sat-chit-ananda or Being-Consciousness-Bliss.



LEVELS OF THE MIND AND THE QUALITIES OF NATURE

LEVELS OF MIND AND THE GUNAS

The mind itself (antahkarana) is called sattva, as sattva is the quality of light that allows for perception.

CHITTA, the general mental field and unconscious, is largely tamasic in nature as the inert ground of awareness. Only spiritual practice makes it sattvic. However, in itself it is the ground of all the gunas in the mind; it becomes pure sattva as its higher development occurs.

MANAS, the sensory emotional mind, is mainly rajasic by its constant mobility, adjusting to impressions. It has a tamasic component, however, in its inertia toward the outer world through desire and attachment.

AHAMKARA, self-conscious mind, is tamasic, as it is always seeking to embody itself in an external form or body. It creates ignorance, pride and misjudgement.

BUDDHI, conscious or intelligent mind, is essentially sattvic as the instrument of direct perception, but it can be disturbed by the rajas of the ego, in which case we become opinionated and self-righteous, rather than perceptive and clear.

JIVA or soul is the sattvic part of our nature and the development of pure sattva is its spiritual growth.

LEVELS OF MIND AND THE KINGDOMS OF NATURE

AHAMKARA, ego, is inherent in the material creation as the potential for division and unconsciousness.

CHITTA, as the raw material of consciousness hidden in the unconscious, prevails in the plant kingdom, which only has a general consciousness.

MANAS, the sensory and emotional principle, comes into functioning in animals, who have clearly differentiated sense organs.

BUDDHI, Human beings are intended for the development of intelligence (buddhi). However, normally we digress into our well-developed, but no longer appropriate, animal ego and expand it further according to a lower or false development of the Buddhi. For the development of intelligence, freedom to not develop it or develop it wrongly must be allowed.

JIVA, or the soul, is developed among the gods as well as in the higher portions of humanity, great yogis, saints and sages. We all feel our soul in our more inspired moments.

LEVELS OF MIND AND THE FIVE SHEATHS

The levels of the mind correspond to the three higher sheaths.

CHITTA, the general mental field, relates to ANANDAMAYA KOSHA or the bliss sheath in which memories are stored. The Jiva or individual soul is its awakened function.

BUDDHI, conscious mind, underlies the intelligence sheath or VIJNANAMAYA KOSHA, which is its field. Ego, AHAMKARA, is an error in its functioning, the origin of all diseases.

MANAS, the sensory mind, makes up the mental sheath or MANOMAYA KOSHA.

LEVELS OF MIND AND THE FIVE ELEMENTS

1. Earth	Ahamkara	Ego
2. Water	Manas	Emotion
3. Fire	Buddhi	Intelligence
4. Air	Chitta	Consciousness
5. Ether	Jiva	Soul

The five levels of the mind are regarded as general sattvic modifications of the five elements in their pure and original or causal forms (root tanmatras). Yet this modification is not of the gross or even subtle elements, but of their inner or causal principles, the gunas.

The mind, as a subtle form of matter, is mainly composed of ether, with air as its secondary component. It perceives and discriminates through fire, and contains water and earth as principles of emotion, attachment and ego.

PSYCHOLOGICAL PRINCIPLES

Each level of the mind has an underlying psychological principle.

Behind CHITTA, or the general background mental field, is ignorance and fear, the basic dark or involved state of consciousness. Fear is the root of the mind.

Behind MANAS, or sensory mind, is desire, the clinging or attachment that arises to protect us from fear. Desire is a form of seduction, hypnosis or loss of consciousness. It produces attraction that creates attachment to the external.

Behind AHAMKARA, self-conscious mind or ego, is anger or aggression, which is the attempt to impose our ego-will outwardly. It is the repulsion that comes from attraction and the attempt to consolidate or possess what we want.

Behind BUDDHI or intelligence is knowledge, which may be lower or higher, our attempt to determine the objective nature of things.

Behind the JIVA or soul is spiritual aspiration, our portion of the Divine consciousness that seeks to return to its greater nature.

IGNORANCE

The mind is based upon and evolves out of ignorance or lack of true knowledge. The higher levels can only come into function when we face our basic ignorance.

This ignorance is not some exotic theory or fearful original sin. It is the basic fact of our existence that we do not know who we really are or what reality is, that we do not know why we were born or what is the real meaning of our lives. This facing of our ignorance allows us to begin to inquire inwardly into what is the reality behind the outer appearances of our self and world.

Ayurveda is the beginning or foundation of this inquiry starting with the objective examination of the physical body. This process is the turning around of the function of the Buddhi or intelligence from the lower level, in which we accept the appearances of the senses as real, to the higher level, in which we come to understand the basic nature of consciousness as reality.

As long as we do not understand the levels and functions of the mind, we will be trapped in their psychological excesses; ignorance, desire and anger.

LEVELS OF MIND: SUMMARY

CHITTA, the background mind, represents the field of the mind as a whole; the greater portion of which is unconscious for us. We can represent it as a circle.

MANAS, the outgoing or quantitative side of the mind, is like a horizontal line across the circle.

BUDDHI, the qualitative side, is like a vertical line.

AHAMKARA, ego, is the point in the center in which these two lines cross.

JIVA, the soul or knowledge, is when we bring the whole of Chitta, the greater mental field, to consciousness by the upward and inward movement of intelligence. Otherwise dominated by the downward and outward movement of Manas, the sensory or desire mind, we become trapped in the forces of the external world and lose control of our own destiny. This study of the greater mind (chitta) and its functions is the basis of Ayurvedic psychology.

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PART II. LESSON 9

STUDY QUESTIONS

This is a difficult section as it contains many abstract ideas. It is not necessary to grasp all these at once. In the beginning, try to grasp the main points. Begin to observe your mind and how it works. Try to differentiate its functions.

1. What is the nature of the mind or internal organ?
2. What are the different levels of functioning in the mind?
3. How does the atomic nature of the mind serve to create the ego?
4. What is Chitta?
5. Why does Manas (sensory mind) drive us towards the external world?
6. What are the higher and lower functions of the Buddhi (reason)?
7. How does the failure of intelligence (Buddhi) relate to the disease process?
8. What is the role of the ego (Ahamkara) in creating both physical and mental diseases?
9. What is the soul (Jiva)?
10. What is ignorance?
11. Why does Ayurveda stress the understanding of the mind?

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PART II. LESSON 10

YOGA AND AYURVEDIC PSYCHOLOGY 3
THE SYSTEM OF YOGA

Yoga is the practical side of Samkhya, which is the science of observation, the spiritual science. The main classical text for the Yoga system is the *Yoga Sutras* of Patanjali, which is over two thousand years old, and our exposition of Yoga is based mainly upon it.

According to Patanjali (Y.S.I.2) Yoga is defined as "the neutralization of the alternating waves of the mind," which we could render more simply as the negation of thought or the silencing of the mind. The waves of thought (vritti) are the dualistic ideas and emotions of the ego. These create a disturbance in the nature of consciousness and prevent the direct perception of reality.

THE YOGIC METHOD IN AYURVEDA

Modern science is based upon the scientific method. This says that first you invent a theory about how things work and then you look for data to prove it. Once you have enough data, the theory can be said to be a law. Samkhya and Yoga says that this approach is not objective or scientific at all. The reason is that any theory or preconception will color our perception and thus create data to justify it. It is the theory that determines what the facts are, as it establishes what we are looking for.

It is like a man putting orange glasses on and then trying to find data to prove the world is orange. Naturally, there is much in this vast and variegated world that may tend to give some sort of justification to any number of theories.

The Yogic method is more scientific than the scientific method. It says that first you must empty your mind of all assumptions and preconceptions. You must approach the object without any predetermined ideas or judgements, with a mind that is completely still and open, like a mirror. Then it can objectively reflect the nature of that object. You must not have any barrier of opinions between yourself and the object but should unite with it completely in the silence of mind. Then its nature will be communicated to you. This is the "Yogic science of direct perception". According to this spiritual science, it is only in the unity of the observer and the observed that truth can be known.

Science approaches reality in a measured and mediated manner, from the outside. Its image of reality is a series of numbers or equations. According to Yoga, reality lies in the immeasurable and the unique. The reality of things can only be

experienced but never really understood in terms of a mental pattern. Yoga sees all mental patterns and measurements as "Maya", illusion. It says that the practical realm is not the real realm but only the superficial. The reality lies in the consciousness that underlies all existence and can only be known through direct perception. There is no real truth in any theory. Truth is only when the mind is one with the object of its perception and all theories are barriers to that.

Ayurveda is based upon the Yogic Method and aims to develop the faculty of direct perception in both its practitioners and their patients. Ayurveda was originally devised in this way, as discovered by the direct perception of the sages in meditation. It is not a theory, but a way in which nature has disclosed to humanity the organic workings of the life force. It is nature's healing system.

Hence, in approaching healing, we must first learn the yogic art of emptying and silencing the mind. We must approach our patients with a receptive mind and allow their nature to be mirrored to us. The terms used in Ayurveda, like the three Doshas and five elements, are part of a natural language for organizing the information revealed by direct perception. But without that direct perception, they will just be additional ideas imposed upon things that prevent us from seeing what really is.

SELF-KNOWLEDGE AND YOGA

According to the Vedic approach, Self-knowledge is the highest form of knowledge. It is the basis of all other forms of knowledge. It is the one thing through knowing which everything is known. The great scriptures of India, the *Upanishads* and the *Bhagavad Gita,* revolve around this fundamental truth.

Yoga teaches us how to understand the realities of the outer world, the world of nature, but as a means of directing us inward. It teaches us that the outer world exists for inner experience and self-knowledge. It reveals to us that when we approach anything in nature through direct perception, we find that on the deepest level it is intrinsically one with our own consciousness. It guides us back through the fundamental laws and powers of nature (the Tattvas) to return us to our own Self and seeing nature (the Purusha).

We learn to reintegrate the confusing multiplicity of the outer world into the forms of the five elements. These we learn to integrate through the five sense organs and five organs of actions, as manifestations of the five tanmatras, back into forms of mental experience. The mind, as the source of both the external and the internal, we learn to silence in order to return to our fundamental spiritual reality or Purusha.

SELF-KNOWLEDGE AND SELF-CARE IN AYURVEDA

Ayurveda is based upon the principle of Self-knowledge. Its goal is not simply health as an end in itself, but health as a basis for self-understanding, for the recognition of our true nature and living in accord with it. Ayurveda naturally directs us towards the path of Yoga. From its point of view, it is not enough to treat patients from the outside. We must aid them in their self-understanding and self-unfoldment.

Ayurveda thus always aims at self-care, teaching the individual how to live in harmony with his or her own nature.

It is not enough that we as practitioners or healers know certain things about our patients and how to improve their condition. What matters is that they know these things and learn how to apply the tools for themselves that will change their condition.

Without restoring some orientation towards self-knowledge to the patient, Ayurveda is not being applied according to its deeper principles. For this reason the educational part of Ayurveda is perhaps more important than the treatment side. Its self-care approach is perhaps more important than its clinical approach.

This emphasis on self-knowledge rather than on just some outer cure is the spiritual integrity of Ayurveda that all devoted to it must strive to preserve. It makes it a part of this greater spiritual science, and not just the kind of truncated materialistic medical system we have today that usually ignores any broader or deeper meaning to life.

The measure of the effectiveness of our treatment is not how many patients we have, how much money we are paid, how famous we are, or even how many conditions we can cure. These are things of only apparent value that can be brought about by many things. The real measure of Ayurvedic success is the extent to which we have directed people towards greater self-knowledge and self-responsibility and allowed them to become masters of their own destiny in life.

YOGA PSYCHOLOGY

Modern Western psychology aims at analyzing our emotions in order normalize our sense of self. Yoga psychology states that our preoccupation with ourselves and our thinking process is itself the root of all psychological problems. Instead, Yoga provides practical psychophysical techniques for changing our awareness. It is concerned with bringing us to knowledge of our true Self, which is pure consciousness beyond the realm of ego. For this, knowledge of the ego and trying to sort out our personal identity may be an obstruction. Ayurveda uses Yoga Psychology for its treatment of the mind and for mental disorders. So Ayurvedic Psychology and Yoga Psychology are really the same.

THE EIGHT LIMBS OF YOGA/ ASHTANGA YOGA

1. YAMA/ Right Attitude	2. NIYAMA/ Right Action
3. ASANA/ Physical Postures	4. PRANAYAMA/ Breath Control
5. PRATYAHARA/ Control of the Senses	6. DHARANA/ Control of the Mind
7. DHYANA/ Meditation	8. SAMADHI/ Absorption

For the understanding of nature and the development of consciousness, classical Yoga gives an eightfold approach or eight limbs (ashtanga). These are not really stages. They are like the limbs of the body. Each in its proper role is necessary for right functioning of the being, though all are not of equal importance.

YAMAS

The five yamas, literally "disciplines" are non-violence (ahimsa), truthfulness (satya), control of sexual energy (brahmacharya), non-stealing (asteya) and non-clinging (anabhinivesha).

These are the basic attitudes that allow us to evolve in life. The most important is non-violence; not wishing harm to any living being in thought, word or deed. This is the most important attitude for anyone who wishes to bring an energy of healing into the world.

If our basic attitudes in life are not positive, healthy and compassionate, we cannot have any harmony of body or mind. Hence right attitude is important to consider in treating all diseases.

NIYAMAS

The five niyamas, literally "restraints" are contentment (santosha), purity (shaucha), self-study (svadhyaya), self-discipline (tapas), surrender to God (Ishwara pranidhana). These are the basic actions or observances necessary to evolve in life. Self-study and self-discipline are the basis of Ayurvedic life-regimens for constitution balancing. Purity includes vegetarian diet.

If our discipline or manner of action in life is not harmonious, we do not have the foundation for accomplishing anything of enduring value for ourselves or the world.

Yama and Niyama constitute the dharmic or ethical foundation for all right living, including the health practices of Ayurveda. They give us the basis for right lifestyle.

ASANA

Asana is the various yogic postures aimed at bringing balance and harmony to the physical body, particularly the musculo-skeletal system that is the support of the body. Asana is part of the Ayurvedic treatment system for the physical body. Postures can be used to increase vitality or to balance the Doshas. They can be adjusted to target certain organs or weak spots in the body. We have not dealt with this aspect of Ayurveda specifically in the course but have done so in books on Yoga and Ayurveda.

PRANAYAMA

Pranayama is control of the breath, which is the development and expansion of the energy of the life-force. It is another important Ayurvedic method for increasing vigor and vitality and promoting the power of healing.

It consists of deepening and extending the breath until it can be lead into a condition of peace. When the breath is at peace, the life-force, and through it the senses, emotions and mind are put to rest. Increasing the breath through the right nostril increases Pitta and Agni. Increasing it through the left nostril increases Kapha. We will discuss this in detail later in the course in our section on Prana in Part IV.

Other methods of Pranayama include improving the Prana through right diet, Prana-increasing herbs, right impressions, and control of the mind.

PRATYAHARA

Pratyahara is control of the senses, which is essentially withdrawal from distraction. It is not suppression of the senses, but their right application, emphasized in Ayurveda as the basis for health. Ayurveda bases all diseases on wrong use of the senses. How we use our senses determines the kind of energy we take in from the external world. These energies either nourish or derange us.

Pratyahara techniques involve either shutting off the senses like closing the eyes or ears, which is the gross form of this approach, or using our senses with attention rather than distraction, which is the subtle or inner form. It can include looking inward through our senses, like meditating with our eyes open, but directing our attention within. When the mind's attention is withdrawn from the sensory field, the senses naturally come to rest.

Various forms of mantra or visualization are employed here for redirecting and learning to control the energy of the senses, which is essentially sound and light. Inner sensory sources may be tapped like the inner sounds (nada) which feed us a subtler kind of impression.

Pratyahara techniques may involve creating a special environment for the patient, like a retreat in a mountain cabin, or setting up an altar or healing space. This can aid in the insulation of the individual from vulnerability to external influences. They include all forms of relaxation exercises for release of physical and mental tension.

DHARANA

Dharana is control of the mind, which is right attention. It is the capacity to focus on or give all our mental energy to the object of our examination. It is the quality of our attention in life that determines our state of mind.

Dharana techniques involve various means of directing or controlling our attention, like concentration on particular objects or ideas until the mind becomes one-pointed.

Common Dharana techniques include concentration on the five chakras. In this instance, it is mainly the ruling element of the chakra that one concentrates on. A second method is to concentrate the mind in the heart. A third method is to concentrate the outer space in the inner space that dwells within the heart.

DHYANA

Dhyana is meditation, which is our capacity to sustain our attention on the object of our examination. It is our ability to meditate that enables us to mirror or objectively perceive the truth of things. Meditation may be on an external object, like the ocean, the sky, or a statue of a deity. It may be on an internal object that we visualize. It may be on an idea, like truth or oneness. It may be without form altogether and totally open. It may be active, pursuing a line of thought or inquiry, or passive, merely observing. All meditation consists of dwelling in witness-consciousness and observing what we see,

rather than projecting an involvement with it. This frees our consciousness from outer attachments in which there is pain and distortion.

Meditation techniques properly belong to Pratyahara or Dharana. True meditation is the natural state of awareness, not a method. All methods belong to Prakriti (matter) but meditation is the revelation of the Purusha (spirit) which is beyond form and action.

SAMADHI

Samadhi, absorption, is the capacity to become one with the object of our perception. It is the unity of the perceiver and the perceived in direct perception, through which alone the nature of reality can be known. It is our capacity to merge with things in consciousness that shows our joy and fulfillment in life. It brings us to the underlying Divine nature in all things and in ourselves. It is the natural outcome of true meditation. Samadhi, or union, is the goal of all that we seek. Yoga does this inwardly so that we can be one with all.

- The first two steps—yama and niyama—are the foundation of Yoga as the right attitudes and values for the practice to develop rightly.
- The first five limbs of Yoga—yama, niyama, asana, pranayama and pratyahara—are said to be "outer aids". They harmonize the outer aspects of our nature, body, breath and senses, to allow the inner or meditational process of Yoga to proceed.
- The last three are said to be the "inner aids"—dharana, dhyana and samadhi. They are the main part of yoga as meditation or the discipline of the mind.

All eight are integral to the practice of Yoga and each serves to give proficiency in the others. Of them, asana is the most outward and superficial, but should not be neglected because it is the foundation for the others.

All life is Yoga; that is, all life is aiming consciously or unconsciously at reintegration and unification of its forces with the cosmic life. Yoga is not a new path we take upon ourselves but a way of becoming conscious of the movement of nature back towards pure awareness. The purpose of Ayurveda is to aid in the outer process of Yoga to enable us to proceed with the inner process that is meditation. Hence it is part of the outer aids of Yoga.

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PART II. LESSON 10

STUDY QUESTIONS

1. What is Yoga?
2. How are Yoga and Ayurveda related?
3. What is the Yogic Method and how does it compare with the scientific method?
4. What are the eight limbs of Yoga?
5. Why is meditation so central to Yoga?
6. Which stages of Yoga most relate to Ayurveda?
7. Why does Ayurveda emphasize self-care and self-knowledge?
8. What are the inner and outer aspects of Yoga?

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PART II. LESSON 11

YOGA AND AYURVEDIC PSYCHOLOGY 4
ANATOMY AND PHYSIOLOGY OF THE SUBTLE BODY

For understanding the subtle workings of the body and mind, we must examine the subtle body, its structure and functioning. For this, most important is understanding the seven chakras.

THE SEVEN CHAKRAS

The practical techniques of Yoga involve awakening the energy of the subtle body or mind called the "Kundalini," the coiled energy or serpent force. This subtle body is composed of seven chakras or energy centers. "Chakra" means literally what revolves and also means a wheel. The chakras are important in Ayurveda as they show how the life-force, whose main nature is on a subtle level, directs and guides the physical body through the nervous system. A number of modern versions of these chakras exist in the Western world. The classical Yogic system is presented here. It should be noted that the colors of the chakras differ according to their level and purity of function.

1. MULADHARA CHAKRA: The root center, said to be located at the base of the spine. Muladhara means "root foundation".

- It has four petals and is the seat of earth. Its seed syllable (bija mantra) is *Lam.*
- It rules the sense organ of smell, the nose, and the organ of action, the anus (elimination).
- On a physical level, it relates to the sacral plexus and to the excretory system. In the endocrine system, it works through the adrenals.
- On a psychological level, it is the site of ignorance and fear.

2. SVADHISTHANA CHAKRA: Often called the "sex center" because it is located just above the root center in the region of the sex organs. Its Sanskrit name means "the self-abode," as it is here where the Kundalini energy resides when coiled or hidden.

- It possesses six petals and is the seat of water. Its seed syllable is *Vam*. By other accounts it is *Sam.*
- It rules the sense organ of taste, the tongue, and the organ of action, the reproductive organ (emission).

- On a physical level, it relates to the coccyx and to the urinogenital system. In the endocrine system, it relates to the testes in men and the uterus in women.
- On a psychological level, it is the site of desire.

3. MANIPURA CHAKRA: Often called the navel center, as it is located behind the navel. Manipura means "the city of gems" because this chakra is the seat of fire.

- It has ten petals and rules fire. Its seed syllable is *Ram.*
- It rules the sense organ of sight, the eyes, and the organ of action, the feet (movement).
- On a physical level, it relates to the solar plexus and to the digestive system (particularly the liver and small intestine). Of the endocrine glands, it relates to the pancreas.
- On a psychological level, it relates to ego and personal will.

4. ANAHATA CHAKRA: Often called the heart center as it is located on the spine at the level of the heart. Anahata means "unstruck sound," as it is from here that inner sounds or natural music of the subtle body arises.

- It has twelve petals and is the seat of air. Its seed syllable is *Yam.* By other accounts it is *Kam.*
- It rules the sense organ of touch, the skin, and the organ of action, the hands (grasping). As the air chakra, it is the origin of all the Pranas.
- On a physical level, it relates to the heart plexus and to the circulatory system. In the endocrine system, it works through the thymus.
- On a psychological level, it is the site of devotion and spiritual aspiration.

5. VISHUDDHA CHAKRA: Usually called the throat center as it is located in the region of the throat. Vishuddha means "very pure," as this center is very subtle.

- It has sixteen petals and is the seat of ether. Its seed syllable is *Ham.*
- It rules the organ of sound, the ears, and the organ of action, the mouth (expression).
- On a physical level, it relates to the throat and larynx and to the respiratory system. In the endocrine system, it works through the thyroid.
- On a psychological level, it is the site of clear expression and the source of inspiration.

6. AJNA CHAKRA: Called the third eye as that is where it is located. Ajna means "command" and this is called the center of command, as from here the other chakras are guided.

- It has two petals (by some accounts forty-eight) and is the seat of the mind (antahkarana) and the mind space or mental ether (which underlies the elemental ether). Its seed syllable is *Ksham*, meaning patience, peace and fortitude.
- On an outer level, it rules the mind as both a sense organ and an organ of action.

- On a physical level, it relates to the cerebellum and medulla oblongata, and governs the involuntary nervous system. In the endocrine system, it works through the pituitary gland.
- On an inner or psychological level, it is the site of the individual soul (Jivatman)

7. SAHASRA PADMA CHAKRA: Called the head center as it is the same as the astral brain. Its Sanskrit name means the "thousand petalled lotus".

- It has a thousand petals and is the seat of the spirit (Atman or Purusha). Its seed syllable is *Om.*
- As the seat of the true Self, it is the source and guide of all the energies of the body, the essence of life itself.
- On a physical level, it relates to the cerebrum and governs the voluntary nervous system. In the endocrine system, it functions through the pineal gland.
- On an inner or psychological level, it is the location of the supreme Self (Paramatman).

It should be noted that by some views the third eye and head centers are considered to be two different functions of the same chakra.

THE CHAKRAS AND THE DOSHAS

- Most VATA disorders involve dysfunction of the root chakra, the metabolism of earth (which tends to be inadequate in Vata types) and apana vayu.
- Most KAPHA problems involve dysfunction of the sex center and the water metabolism.
- Most PITTA problems involve dysfunction of the navel center and the fire metabolism.

Physiological functions occur mainly through the three lower chakras. These govern most of the processes in the physical body; the other chakras work more on the subtle bodies. In the ordinary state of humanity, it is mainly these three lower chakras that are at work and the powers of the higher chakras are controlled, limited or diverted by them.

Most psychological problems involve dysfunction of the heart chakra and the accumulation of negative emotions. This manifests as an inability to discriminate between fantasy and reality. Spiritual problems, as in lack of spiritual aspiration in life, involve the higher centers.

Diseases always involve chakra dysfunction, but the inner function of the chakras requires special practices to awaken. Otherwise, it is only the physical reflection of the chakras that we are dealing with, not the chakras in their spiritual function.

THE CHAKRAS AND ORIFICES OF THE BODY

Each chakra works through an orifice or opening in the human body.

1. Root chakra relates to the anus.
2. Sex chakra relates to the urethra.
3. Navel chakra relates to the navel.
4. Heart chakra relates to the breasts.
5. Throat chakra relates to the mouth and nose.
6. Third eye relates to the eyes.
7. Crown chakra relates to the ears.

Through their respective orifices, the chakras express themselves in the external world. Hence, listening is the highest art and is able to free the consciousness.

At these sites we can apply various gems, essential oils, or massage oils to help harmonize chakra energy or do various forms of bodywork in their vicinity.

THE CHAKRAS AND THE FIVE PRANAS

The five Pranas govern the energies working within the chakras, as they govern all energies in body and mind. However, the Pranas, being energies and processes, cannot be simply put in one chakra or organ. They work on many levels.

MAIN PHYSICAL LOCATION OF FIVE PRANAS

Prana-Head	Udana-Throat	Vyana-Heart	Samana-Navel	Apana-Lower Abdomen

Udana works upward from the navel to the head and has its main action in the region of the throat (speech). Prana works downward from the head to the navel bringing in food, water, air and impressions, having its main center in the head. Samana governs digestion and works from the periphery of the body back to the navel. Vyana governs circulation and works from the navel out to the periphery. It pervades the entire body from its main center in the heart. Apana works downward from the navel, governing elimination.

The five Pranas work mainly in these regions of the physical body and generally correlate with the five chakras and their function. But this should not be taken rigidly.

In terms of the motor organs, Apana governs the two lower chakras and their reproductive/excretory functions. Vyana, governing movement, governs the motor organs of the next two chakras, the feet (navel) and hands (heart). Udana, governing speech, governs the motor organ of the throat chakra, speech.

All the five sense organs are generally under the rule of Prana, which governs the reception of impressions through the head. However, Prana dominates in the sense of sight, Apana in the sense of hearing, Vyana in the sense of smell, Udana in the sense of taste, and Samana in the sense of touch. Our internal organs are dominated mainly by Samana, which governs deeper levels of metabolism.

HIGHER FORMS OF THE FIVE PRANAS

The five Pranas also exist in both the subtle (astral) and causal bodies. They move in all the Nadis or subtle channels, activating them. The five Pranas pervade the entire universe and are the basis of its manifestation. In their higher forms, they aid in spiritual knowledge.

Prana gives power and preeminence, independence and transcendence to the spirit. Udana gives the capacity to ascend and realize. Samana gives peace, balance and equanimity. Vyana gives pervasiveness and infinity. Apana allows us to ward off negativity.

According to the *Prashna Upanishad*, an important ancient Scripture, Samana relates to ether, Vyana air, Udana fire, Prana water, and Apana earth. This we can understand in that Samana means balance like ether, Vyana expansive movement like air, Udana ascending movement like fire, Prana absorption of life like water, and Apana stability like earth.

According to the great yogi Swami Yogeshwarananda of Rishikesh, Apana relates to the earth element, Samana to water, Prana to fire, Udana to air and Vyana to ether. This makes sense relative to their central physical locations. Apana governs the lowest region of the body, then Samana (navel), then Prana (heart), then Udana (throat) and finally Vyana pervades the entire body, including the head. I am coming to use this system more.

However, all the Pranas derive from the air element and the touch tanmatra. They work in all elements, all the chakras and all levels of the mind, though in different ways, serving to link them together. Because of these broader correspondences, there is no strict way in which the Pranas are correlated with the chakras or the elements, which must remain general. There is much more that could be said about this subject, but it would introduce a level of technicality beyond the requirements of this course.

While this may sound a bit confusing, it contains an important lesson. We cannot look at the subtle body or the Pranas in the same way as the physical body, giving the Pranas a specific place only, like the hands and feet. They are more processes and can occur on different levels relative to different aspects of our nature and activity. I will give some examples.

In PRANAMAYA KOSHA, Prana governs inhalation, Samana governs digestion of oxygen, Vyana governs circulation of oxygen, Apana governs elimination of carbon dioxide, and Udana governs expression via Prana.

In MANOMAYA KOSHA, Prana governs intake of impressions, Samana governs their digestion, Vyana their circulation, Apana the release of negative impressions, and Udana our positive expression via the senses.

In VIJNANAMAYA KOSHA, Prana governs the intake of ideas, Samana their digestion, Vyana their circulation, Apana the release of negative ideas, and Udana our expression via ideas.

In ANANDAMAYA KOSHA, Prana governs the intake of happiness, Samana its digestion, Vyana its circulation, Apana the release of sorrow, and Udana our expression via our good feelings.

THE NADIS

The channels (srotas) in the physical body interconnect with the channels (nadis) of the subtle body. Seventy two thousand nadis are said to exist. Of these, three are most important.

THE SUSHUMNA

The most significant and most central of the nadis is called the "Sushumna". It runs through the center of the astral spine and corresponds to the central spinal canal in the physical body. It controls all the other functions of the body and the chakras that are strung like lotuses upon it, function by its power.

It has the nature of ether and is balanced in terms of the Doshas. The Kundalini or Prana Shakti activates it. It is sattvic and related to fire (tejas)

THE IDA AND PINGALA

To the left and right of the Sushumna run two other major nadis whose movement intertwines (like a series of figure eights put one on top of the other, as in a caduceus). These also start at the base of the spine and move from side to side, chakra to chakra. The left nadi ends at the left nostril, the right nadi at the right.

The left nadi is called the Ida or Lunar nadi, as it has the energy of the Moon. It is white in color, feminine, has a Kapha nature, is cool, wet and soothing. Ida means literally inspiration and refreshment. It operates more during the night and gives sleep. Psychologically, it promotes emotion, feeling, love and attachment. It is tamasic.

The right nadi is called the Pingala or Solar nadi, as it has the energy of the Sun. Pingala means red. It is masculine and has a Pitta nature, is hot, dry and stimulating. It operates more during the day and promotes activity. Psychologically, it promotes reason, perception, analysis and discrimination. It is rajasic.

BALANCING THE NADIS

When the prana or life-force is balanced, when the energy in the solar and lunar nadis is equalized, then the Kundalini awakens and the prana enters the Sushumna. This brings to function the occult faculties of the subtle body and takes us into a higher state of mind and perception.

The key to health of the subtle body is in balancing the flow of energy through the nadis. Just like the channels of the physical body, the nadis can be vitiated by excess or deficient flow, blockage of flow or flow out of the proper course.

Excess flow through the nadis manifests as hyperactivity of the mind or emotional hysteria, including such states as dizziness, vertigo and insomnia, or vivid

dreams and hallucinations. Deficient flow manifests as hypoactivity of mind and emotions, dullness of the senses, fatigue and apathy.

Blockage in the nadis manifests as emotional blockage, nervous tension, difficulty in self-expression, and severe emotional pain. Flow out of the proper channel manifests as hallucinations, severe mental, emotional or nervous pain, inappropriate and extreme emotional outbursts, neurosis and possibly insanity. These factors are very much like those that derange the channels of the mind, as we have already mentioned.

Most mind-altering drugs act by increasing the flow through the nadis. This tends to overstimulate them or burn them out. Hence, it results in deficient flow, as in the down period that follows the high. This shows the weakening of flow through the nadis that the artificial stimulation of the drug has promoted.

The nadis are deranged by wrong attitudes, negative emotions, egoism, bad mental digestion, and poor intake of impressions. Physical factors include wrong diet (too heavy or Ama forming food), lack of exercise or shallow breathing and excess sex. Suppression of emotion is probably the main factor for blocking them. Drugs or forceful exercise, breathing or meditational practices are additional factors.

Balancing the nadis is much like balancing Prana, Tejas and Ojas in the mind. It is subtle and requires sensitivity, patience and forbearance. It cannot be done quickly or forcefully or by an act of will. These are rajasic factors that increase the imbalance. Sattva is necessary to balance the nadis.

CLEANSING THE NADIS

Clearing and cleansing the nadis (nadi shodhana) is the basis of treating the astral body and for treating the mind and emotions ruled by it. This is done through counseling, meditation (of a formless or silent nature), Pranayama, mantra and the use of gems, though physical remedial measures like asana, bodywork, herbs and diet can be helpful. It is the basis for yoga practice or opening the chakras.

If we try to awaken the Kundalini or open the chakras while the nadis are not clear, we can drive subtle toxic substances into the Sushumna. There their negative affects will be magnified by the greater energy of the Kundalini and they will be able to wreak havoc on the subtle body. They may cause the Kundalini to move in a wrong direction or may damage, burn out or blow out one of the chakras. Once such damage is done, it is very hard to correct and sometimes takes several incarnations to completely heal, because its affect weakens the soul's ability to control its process of incarnation, which occurs through the subtle body.

THE AURA

Various different radiances are emitted by our different sheaths or bodies. Each has its own aura or energy field. Most specifically, the aura is the energy field of the astral body. When the flow in the nadis is balanced, the aura is clear and intact. When the flow is blocked, impairments or holes in the aura emerge. When it is deficient, the aura is weak.

When the aura is impaired, the immune system is weakened. We lose our emotional integrity and can be easily imbalanced by external factors, sensations or emotions. Our character and will become weak.

Hence, in the healing process, we always aim at restoring strength and integrity to the aura. It is the energy field that protects the physical body and allows our individual life-force to work within it. When weakened, the negative life-force around us (apana vayu) sets a process of decay going inside us. The aura is strengthened by gems, colors and the other remedial measures for cleansing and balancing the subtle channels (nadis). The aura is mainly a function of Ojas. When sufficient, it provides adequate fuel for the aura. Strengthening Ojas and strengthening the aura always go together.

diagrams

THE FOURTEEN MAJOR NADIS (The Ayurvedic Meridian System)

We have already discussed the three main Nadis or channels of the subtle body. Eleven more are recognized. They relate to the nerves of the physical body and have some similarity to the acupuncture meridians as we can see, but are different from either. They relate to the Pranovaha Srotas and Manovaha Srotas, the channels of Prana and mind. These fourteen are as follows. Each is identified by the gate or point (aperture) in the body it supplies.

NADIS ON THE RIGHT SIDE (Pingala Predominant)

All nadis begin at the root chakra or base of spine, follow the course of the Sushumna, and branch out at certain points.

1. KUHU

It runs from the base of the spine forward to the end of the penis or vagina and supplies Prana to the reproductive organs, as well as to the urinary organs connected to them. It is connected to the sex chakra.

2. VARUNA

It runs from the base of the spine and supplies Prana to the entire body generally through the respiratory, circulatory and sebaceous systems. Its aperture is the skin. It is connected to the heart chakra.

3. YASHASVATI

Runs from root chakra to navel chakra where it branches out. It supplies Prana to the right foot and right hand. Its energy comes to a center in the middle of the hand and foot and from there radiates out to the five fingers or toes, ending primarily in the thumb and big toe. It is coupled with Hastijihva that governs the left hand and left foot. They govern our voluntary muscles and the movement of the limbs.

4. PINGALA

Branches out from the third eye. It goes to the right nostril and supplies Prana to it. It also governs the right nasal passage.

5. PUSHA

Branches out from third eye. It goes to the right eye and supplies Prana to it.

6. PAYASVINI

Branches out from third eye. It goes to the right ear and supplies Prana to it. It also governs the right Eustachian tube.

NADIS ON THE LEFT SIDE (Ida Predominant)

7. SARASWATI

Branches out from throat chakra. It goes to the tongue and supplies Prana to it. It also covers the mouth and throat generally and is connected with the throat chakra.

8. SHANKHINI

Branches out from third eye. It goes to the left ear and supplies Prana to it. It also governs the left Eustachian tube.

9. GANDHARI

Branches out from third eye. It goes to the left eye and supplies Prana to it.

9. IDA

Branches out from third eye. It goes to the left nostril and supplies Prana to it. It also governs the left nasal passage.

11. HASTIJIHVA

Runs from root chakra to navel chakra where it branches out. It supplies Prana to the left foot and the left hand. Its energy comes to a center in the middle of the left hand and foot and from there radiates out to the five fingers or toes, ending primarily in the thumb and big toe. It is coupled with Yashasvati that governs the left hand and foot. Together they govern our voluntary muscles and the movement of the limbs.

12. VISVODHARA

It runs from the base of the spine or root chakra up to the stomach and supplies Prana to the digestive system. Its aperture is the navel and it is connected with the navel chakra.

CENTRAL NADIS

13. SUSHUMNA, the central channel.

It goes from the base of the spine or center of the root chakra to the top of the head. It also energizes the spine, the brain, and the nerve tissue and supports the bone.

14. ALAMBUSHA

It runs from the base of the spine or center of root chakra back to the tip of the rectum and supplies Prana to the organs of elimination. It is connected with the root chakra.

These channels are explained as follows:

"The Muladhara (or root chakra) has in its center a triangle. From the middle of this triangle the Sushumna begins, through the middle portion of the stem of the Vina (the Backbone). It ends at the aperture of Brahma (at the top of the head), ten digits away from the tip of the nose."

"From the root of the Sushumna arises a channel called the Alambusha, which extends to rectum."

"A channel called Kuhu arises from the tip of the triangle (from the Sushumna in the Muladhara triangle) and extends through (the center) of the sexual organ."

"On the left and right side of the triangle, two channels, Visvodhara and Varuna climb up, one inside the stomach, the other going all over."

"The two nerves called Hastijihva and Yashasvati extend to the feet and the big toe."

"The two going inside the two nostrils are called Ida and Pingala. The two going inside the two eyes are called Gandhari and Pusha. The two going inside the two ears are called Payasvini and Shankhini. The one going to the tip of the tongue is called Saraswati. This makes fourteen channels in all."

"In the middle of the triangle in the root chakra are situated the two nerves Sushumna and Alambusha. They are in front and behind. Beginning from the tip of the triangle, arising in a clockwise direction are Kuhu and Varuna. Afterwards arise Yashasvati and Pingala. Then Pusha and Payasvini. Then Saraswati and Shankhini. Then Gandhari. Then Ida and Hastijihva. Finally arises Visvodhara. These nerves supply respectively the aperture at the top of the head (Brahmarandhra), the gates of elimination, reproduction, the entire body, the big toe, the right nostril, right eye, right ear, tip of the tongue, left ear, left eye, left nostril, feet and inside the stomach."

NADIS AND THE ORIFICES OF THE BODY

The nine gates of the body are:

- 1–2 the right and left nostrils
- 3–4 the right and left ears
- 5–6 the right and left eyes
- 7 the mouth, 8 urethra, and 9 anus
- The tenth gate is the point at the top of the head

The navel is also sometimes counted as the tenth. Additional minor gates are the right foot and hand, and the left foot and hand, which make two more. The body as a whole through the skin is another gate or orifice. The fourteen nadis supply these.

MOVEMENT OF NADIS

All fourteen end at different apertures of the body, which they supply. They arise from the base of the spine. Only two, the Sushumna and the Alambusha arise directly from the center of the root chakra. The others arise from the small triangle around the center. Only in the case of spiritual awakening does the Prana directly enter the Sushumna. Otherwise it stays in the peripheral twelve nadis, dominated by Ida and Pingala and their left- and right-hand side predominance.

Our energy rises through the Sushumna. It is drained downwards by Alambusha and Kuhu. The pure Prana rises through Sushumna, the impure Prana dissipates through Alambusha.

The Pingala and Ida move around each other from chakra to chakra in a spiral fashion up to the right and left nostrils carrying the solar and lunar forces. So too, the Payasvini and Shankhini move to the right and left ears, and Pusha and Gandhari to the right and left eyes. They stay in the region of the spine and branch out from the center of the head (Ajna chakra or third eye) to their respective sites.

These six channels are related and function together. When the Prana is on the right side flowing through the Pingala, it is also usually in the right ear and right eye in the Payasvini and Pusha channels. When Prana is on the left side with the breath flowing through the Ida, it is usually flowing in the left ear and left eye through the Shankhini and Gandhari.

Similarly, Yashasvati and Hastijihva as the right and left general channels usually flow in accord with the Pingala and Ida. These travel up and around the Sushumna like the other right and left nadis.

The Saraswati or tongue channel goes up near the Sushumna and branches out from the throat chakra to the tip of the tongue.

The hand and feet channels (Yashasvati and Hastijihva) move up from the base of the spine and branch out at the navel center for the feet and the heart center for the hands.

The general channel (Varuna) moves up in the vicinity of the Sushumna and branches off in the region of the heart.

The Visvodhara or navel channel moves up from the base of the spine near the Sushumna and branches out at the third or navel chakra.

The Kuhu or reproductive channel similarly moves up from the root to the sex center and branches out from there.

The Alambusha alone branches directly out of the root chakra. The other channels remain at their points near the Sushumna until they branch off. This gives us the following picture:

- Head center (top of the head)—1 channel: the Sushumna or central channel
- Third eye (center of head)—6 channels: those for the six sensory apertures, nostrils, eyes and ears (Pingala and Ida, Pusha and Gandhari, Payasvini and Shankhini)
- Throat chakra—1 channel: the tongue channel (Sarasvati)
- Heart chakra—3 channels: the channels to the hands (higher Yashasvati and Hastijihva) and the general channel (Varuna)
- Navel center—3 channels: the channels to the feet (lower Yashasvati and Hastijihva) and the navel channel (Visvodhara)
- Sex center—1 channel: the reproductive (Kuhu)
- Root center—1 channel: the elimination (Alambusha)

The FIVE SENSES have their respective channels. For hearing are the nadis to the right and left ear (Payasvini and Shankhini). For touch is that to the skin (Varuna).

For sight, are those to the right and left eye (Pusha and Gandhari). For taste, is that to the tongue (Saraswati). For smell, are those to the right and left nostrils (Pingala and Ida).

The FIVE ORGANS OF ACTION have their respective channels with special nadis for speech (Saraswati), for the hands and feet (Yashasvati and Hastijihva), for the reproductive organ (Kuhu), and for the anus (Alambusha).

In terms of the Pranas:

- Apana Vayu rules the lower channels of reproduction and elimination (Kuhu and Alambusha).
- The navel channel (Visvodhara) is under Samana Vayu.
- The general channel (Varuna) and the channels to the feet and hands (Yashasvati and Hastijihva) are under Vyana Vayu.
- The tongue channel (Saraswati) is under Udana Vayu.
- The channels of the head are mainly under Prana Vayu, though Udana also functions through the nostrils.

TREATMENT OF THE FOURTEEN NADIS

For purposes of convenience, we present the treatment of the Nadis here. Strictly speaking, we should deal with this material after having gone through the treatment methods of Part III, so please look at it again later in that context.

All the fourteen nadis relate to different orifices of the body, or to the hands and feet, which are also sites, like orifices, for the reception and transmission of energy. Prana moves through channels, coming in and out of the body, which creates these different bodily openings. By treating these channels, all the Pranas and energies of the body and mind can be treated.

The main way to treat the Nadis is to treat their aperture or point of exit. This can be done through massage, heat therapy (like the burning of moxa) or the application of herbs and oils.

- The Sushumna can be treated by applying pressure to the point at the top of the head, by massage of the scalp or the application of herbs and oils. Brahmi oil (Gotu Kola prepared in a coconut oil base) is specific for lubricating and tonifying the Sushumna and head center.

- The channels to the ear (Payasvini and Shankhini) can be stimulated by pressing the lobe of the ear or by massage of the ear. They can be tonified by oil massage to the opening of the ear. Brahmi oil is very good here.

- The channels to the eyes (Pusha and Gandhari) can be stimulated by pressing the points around the eyes, particularly those central and above the eyes. Oils and herbs applied to the eyes are useful. Triphala ghee is best for this. The eyes can be balanced or stimulated by applying pressure or oils to the third eye, for example, sandalwood paste or sandalwood oil.

- The channels to the nose (Pingala and Ida) can be stimulated by pressing the points immediately to the right and left of the nostrils. They can be treated by alternate nostril breathing and by nasya therapies (mainly with calamus), as well as by aroma therapy. These two channels are of course the most important in treatment.

- The channel to the tongue (Saraswati) can be treated by application of herbs and oils to the neck and throat. Calamus ghee is particularly good for that. Placing the tongue at the roof of the mouth is helpful.

- The channels to the feet and hand (Yashasvati and Hastijihva) can be treated by massage of these areas, as well as by massage of the limbs generally. Applying pressure to the center of the foot or hand and to the ends of the fingers or toes is helpful. Herbs and oils can be applied to the palms of the hands and soles of the feet.

- The channel to the stomach (Visvodhara) can be treated by massage of the abdomen, as well as by applying herbs and oils to the navel (like ginger paste).

- The whole body channel (Varuna) can be treated by general massage and by application of herbs and oils to the skin, particularly that of the back.

- The reproductive channel (Kuhu) can be treated by massage of the perineum or the point below the penis or vagina, as well as by oil application to the urethra. Brahmi oil is good here for giving control of the sexual function.

- The elimination channel (Alambusha) can be treated by massage of the rectum or application of herbs and oils at this site. The Alambusha is the next most important channel after Sushumna. Here Vata is treated by medicated enemas (basti).

We see that the treatment of the fourteen channels is much like the treatment of orifices of the body. To the nine orifices of the eyes, ears, nose, mouth, urethra and anus are added the top of the head, the navel, the hands and feet and the body as a whole.

The channels can be treated through the senses, organs of action or systems of the body which apply to them, as well as by treating the chakras from which they branch off. It can be useful to visualize these channels and direct the flow of Prana through them via thought. We can direct the Prana to them from the Sushumna by tracing their course of development from it.

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PART II. LESSON 11

STUDY QUESTIONS

1. What are the seven chakras?
2. How do they relate to the elements?
3. How do they relate to the endocrine glands?
4. How do they relate to orifices of the body?
5. Why is it important to cleanse the nadis?
6. Why can it be dangerous to try to artificially open the chakras?
7. How do the chakras differ in function when opened than when in their normal state?
8. What is the aura?
9. What are the fourteen major nadis? Where are they located?
10. What is the connection between the nadis and the orifices of the body?
11. How do the Pranas relate to the chakras?
12. What are some of the methods through which we can treat the nadis?

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PART II. FINAL TEST

Answer all questions as per instructions on final test Part I.

PART 1

1. What are the seven constitutional types according to the three Doshas?
2. How do the three Doshas differ in their basic frame, weight and structure?
3. How do they differ in complexion?
4. How do they differ in digestion?
5. How do they differ in elimination?
6. How do they differ in circulation?
7. How do their speech patterns differ?
8. How does the quality of their memory vary?
9. How does the quality of their mentality vary?
10. How do strong and weak types differ, say in Pitta constitution?
11. How would you evaluate the proportions of the three Doshas in your own constitution? What is the logic behind your determination?
12. What are the eight difficult constitutions and the Doshas that relate to them?
13. Why does Ayurveda use the three gunas for determining mental and spiritual nature?
14. Why should we all strive to develop sattva?
15. How does Vata differ in sattvic, rajasic or tamasic modes?
16. How would you evaluate the proportions of the three gunas in your own nature? What is the logic behind your determination?
17. What factors cause Vata to increase, become aggravated and decrease?
18. How do the Doshas relate to the stages of life?
19. How do they relate to the four seasons?

20. At what times of the day are they likely to become aggravated?
21. How would you judge the Doshic predominance of the climate where you live? What is the logic behind your determination?
22. How would you judge the Doshic predominance of your home environment? What is the logic behind your determination?
23. How does Ojas relate to the disease process?
24. What are the six stages of disease?
25. How does Pitta develop through the six stages of disease?
26. What are the three disease pathways?
27. What are the four prognoses of disease?
28. What are some major factors that make a disease hard to treat?
29. How are the Doshas both sites and causes of disease?
30. What are the deficient states of the three Doshas?
31. What is the most characteristic factor of Vata diseases, of Pitta diseases, of Kapha diseases?
32. What is the difference between Sama and Nirama Vata?
33. Trace the movement of Kapha through the seven tissues as it damages them?
34. What are the three methods of diagnosis?
35. How does the quality of the pulse differ in the three Doshas?
36. Name some external or disease factors that can radically and quickly change the nature of the pulse?
37. What is the main thing that the strength of the pulse tells us?
38. How do the three Doshas relate to the sites of the pulse?
39. How do the organs relate to the sites of the pulse?
40. How would a typical Vata tongue appear in a Sama condition?
41. What would a thick greasy white tongue coating tell us?
42. How does the location and nature of abdominal pain tend to differ in the three Doshas?
43. What are the marma points?
44. How does constitutional examination differ from examination of a particular disease?

PART 2

1. What are the three bodies?
2. What are the five sheaths?
3. What are the seven levels of the cosmos?
4. How is devotion to God used as a healing tool in Ayurveda?
5. What is the nature of the mind?
6. Why is the mind so difficult to control?
7. What are the four levels of the mind?
8. Why is failure of intelligence the main cause of disease?
9. How does intelligence differ in its outward and inward orientation?
10. What is ignorance?
11. What is the yogic method?
12. Why is self-knowledge and self-care central to Ayurveda?
13. What are the eight limbs of Yoga?
14. What is Pratyahara?
15. What is Samadhi?
16. What are the seven chakras?
17. How do they relate to the five elements, sense organs and organs of action?
18. How do they relate to the endocrine glands?
19. What are the three main nadis?
20. Why is it important to cleanse the nadis?
21. Why is it dangerous to try to open the lower chakras?
22. How are Ayurveda and Yoga related?
23. What are the fourteen nadis?
24. What is the difference between solar and lunar breathing?
25. Why is it important to consider the role of the nadis in treatment?
26. How do we treat the three main nadis in Ayurveda?
27. How do we treat the fourteen main nadis?
28. What are the different forms of Ayurvedic touch?